Muslim Lifein Germany: a study conducted on behalf of the German Conference on Islam

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Foreword

Federal Minister of the Interior Dr. Wolfgang Schäuble opened the German Conference on Islam (DIK) in Berlin on 27 September 2006, thereby establishing a national framework for the dialogue between the German state and the Muslims living in Germany. This dialogue seeks to improve the integration of the Muslim population and to ensure the good coexistence of all the people living in Germany.

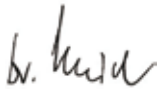
In its interim résumé of 2 May 2007 the DIK noted a lack of sound information on Germany's Muslim population, in particular with regard to data on the integration of the Muslim population in Germany. In addition, estimates providing the basis for assessments of the number of Muslims in Germany were also found to be outdated. It was against this background that the DIK commissioned the Federal Office for Migration and Refugees to conduct the research project "Muslim Life in Germany".

This report constitutes the first nationwide representative study of Muslim migrants from 49 countries of origin. A nationwide database on the Muslim population has now been established for the first time by means of interviews conducted directly with migrants.

On the basis of these representative data, the estimates of the number of Muslims living in Germany and the respec-

tive shares of the different Islamic denominations have been revised. These structural data are accompanied by representative findings on the religious practice of Muslims in Germany. The extent to which religious affiliation or regional origin affect integration into the host society has also been examined. To this end, common characteristics and differences between Muslims and members of other religious communities and between Muslim migrants from different regions of origin were assessed by reference to selected indicators.

In the context of the measures to be pursued as part of the Federal government's integration policy, the study helps to enable an improved assessment of the social relevance of religious views. On the basis of empirical data, the study ultimately demonstrates the diversity of Muslim life in Germany. It clearly establishes that adherence to Islam constitutes only one aspect in the broader context of integration – a factor which requires to be considered, but without according it undue importance. The study has the potential to greatly objectify the debate on Muslims in Germany.



Dr. Albert Schmid

President of the Federal Office for Migration and Refugees

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Key findings

First study giving evidence on diversity of Muslim life in Germany

The Federal Office for Migration and Refugees is presenting the first nationwide representative study comprising people from 49 Islamic countries and thus offering an extensive view of Muslim life throughout Germany. The research commissioned by the Deutsche Islam Konferenz (DIK; hereinafter referred to as the German Conference on Islam) gives unprecedented insight into the diversity of Muslim life in Germany as people from different contexts of origin were questioned about religion in everyday life and about aspects of structural and social integration. A total of 6,004 people aged 16 and above were surveyed by telephone; together with the information provided about other household members the analyses are based on data of almost 17,000 people.

Germany is home to some 4 million Muslims

The study conducted by the Federal Office for Migration and Refugees puts the number of Muslims living in Germany at between 3.8 and 4.3 million. Expressed as a percentage of Germany's total population of around 82 million, the proportion of Muslims is between 4.6 and 5.2 per cent. Of all Muslims living in Germany with a migration background and originating from the countries of origin included in the study, some 45 per cent are German nationals while around 55 per cent are foreign nationals.

The Muslim section of the population is thus larger than has been assumed in previous estimates which ranged from 3.1 to 3.4 million. These estimates were based on an indirect method whereby nationals from 20 predominantly Muslim countries living in Germany were added together with nationals from these countries who were naturalised between 1988 and 2005. By contrast, the study commissioned by the Federal Office also takes account of immigrants from a large number of other countries and descendants of naturalised persons.

The new results also show, however, that a substantial percentage of persons with a migration background from some of the countries of origin are not Muslims. For example, almost 40 per cent of the migrants from Iran claim to have no religious affiliations. Those who have immigrated from other predominantly Muslim countries, such as Iraq, are increasingly religious minorities which do not come under the umbrella f Islam. As such, the religion of migrants living in Germany cannot be automatically inferred from the religious composition of the population of their respective countries of origin.

The study concludes that, on the basis of regional origins, the Muslim population in Germany is highly heterogeneous. The dominant group, as might be expected, is the large group of citizens of Turkish descent. Indeed, almost 2.5 to 2.7 million of the Muslims living in Germany (around 63 per cent) have Turkish roots. Between 496,000 and 606,000 persons (around 14 per cent) hail from the southeastern European countries of Bosnia, Bulgaria and Albania. The third largest source of Muslim immigrants in Germany is the Middle East with 292,000 to 370,000 migrants (around 8 per cent). Between 259,000 and 302,000 (approx 7 per cent) of the Muslims living in Germany come from

North Africa, the majority of them from Morocco. The rest come from Central Asia/CIS, Iran, South/Southeast Asia and other parts of Africa (about 8 per cent in total).[1]

The Sunnis form the largest denominational group among the Muslims in Germany with 74 per cent. The Alevis account for 13 per cent which makes them the second largest Muslim faith community. The next largest group with 7 per cent is the Shiites. Other small Muslim groups in Germany belong to the Ahmadis, Sufis/Muslim mystics, Ibadis and other unspecified denominations.

Strong sense of religiosity, major differences in everyday religious practices

The majority of Muslims are religious. Overall, 36 per cent would describe themselves as very religious. A further 50 per cent claim to be rather religious. Religiosity is particularly evident among Muslims of Turkish descent and Muslims of African origin. The picture is different among Muslims of Iranian descent, almost all of them Shiites, where just 10 per cent regard themselves as very religious but about a third claim to have no religious faith at all. Muslim women tend to be more religious than Muslim men in almost all of the different groups of origin.

Comparisons between Muslims and members of other religious groups also show that strong religiosity is not specific to Muslims. There are only minor differences in terms of religiosity between Muslims and members of other religious groups in respect of most of the different contexts of origin. There are, however, major differences depending on the region of origin

1 The figures stated as a percentage always relate to the mean value of the confidence interval

and - in the case of Muslims - depending on denomination when it comes to everyday religious practices, such as prayer, celebrating religious festivals, and observing religious laws on food and fasting. Although religiosity and religious practices are highly developed in Muslims, the levels of membership in a religious association or community are lower than is the case for members of other religions.

In total, 20 per cent of the Muslims are organised into religious associations or communities. The number of Alevis and Shiites who are registered members of a religious association (10 per cent in each case) is lower than among the Sunnis (22 per cent). The equivalent figure among those who belong to other smaller slamic denominations, such as the Ibadis or the Ahmadis, is 29 per cent.

With regard to the topics under discussion in the debate on integration, such as the wearing of the headscarf or participation in certain classes at school, a complex picture emerges on the question of the significance of religion. While the analyses show that a pronounced positive link exists between devoutness and the wearing of the headscarf, it is also apparent that strong religiousness does not automatically lead to the wearing of the headscarf. One in two highly religious Muslim women does not wear a headscarf.

Other aspects of school life which often become an issue for Muslim schoolgirls are swimming lessons and school trips. The results show that, where such opportunities exist, the proportion of Muslim schoolgirls who do not take up the offers are 7 and 10 per cent respectively. The analyses on attendance at mixed physical education and swimming lessons and on school

trips do show, however, that the vast majority of schoolchildren from predominantly Muslim countries living in the households take advantage of these opportunities.

Differences between Muslims and non-Muslims - also in terms of integration

With integration in mind, the findings also indicate that there are differences both between Muslims from different regions of origin and between Muslims and non-Muslims from the same country of origin in any given case. Difficulties tend to come to light among the Muslim interviewees in the area of linguistic and structural integration whereas the picture of social integration appears more positive than often assumed.

Overall, various indicators suggest that Muslims are less well integrated than members of other religions from the same countries of origin.

In education challenges of structural integration come to the fore

Various studies have highlighted deficits among the group of Turkish migrants in terms of structural integration. The results of the study conducted by the Federal Office provide additional evidence of relatively low levels of education across the board among migrants from Muslim countries of origin. Indeed, in terms of education Turkish migrants come off relatively badly, not only in comparison to migrants from southern European recruitment countries and to ethnic German migrants ("Aussiedler") but also in comparison to migrants from other Muslim countries of origin. This is primarily accounted for by extremely low levels of education among Turkish women of the first generation of immigrants.

Differentiating between immigrants of the first and second generation there is evidence across all contexts of origin that second-generation immigrants are far more likely to leave the German school system with a certificate than members of their parents' generation. There is evidence of educational upward mobility.

No signs of separation in terms of social everyday contacts

Social contacts create a basis for societal cohesion, e.g. membership of associations is conducive to integration in the host society. More than half of the Muslims are members of a German association; only 4 per cent restrict their membership to associations connected with their country of origin, many of which were started in Germany.

The frequency with which those surveyed socialise on a day-to-day basis with people of German descent is relatively high, and Muslims from all regions of origin are more than willing to have more frequent contact with Germans. The number of Muslims from all contexts of origin who do not have, and do not wish to have, any day-to-day contact with Germans is not greater than 1 per cent. There is no evidence of explicitely ethnic isolation.

Muslim associations represent a minority of the Muslims in Germany

Various Muslim associations are represented at the German Conference on Islam. The most wellknown among them is the Turkish-Islamic Union for Religious Affairs (DİTİB) which was named by 44 per cent of all Muslims. The number of people with a Turkish migration background who have heard of the

DİTİB is 59 per cent. About a quarter of the Muslims claim to know one of the following associations: Zentralrat der Muslime in Deutschland (ZMD; Central Council of Muslims in Germany), Verein islamischer Kulturzentren (VIKZ; Association of Islamic Cultural Centres), Alevitische Gemeinde in Deutschland (AABF; Alevi Movement in Germany). Only 16 per cent of all those questioned had heard of the Islamrat für die Bundesrepublik Deutschland (IRD; Council on Islam for the Federal Republic of Germany). Set up as recently as 2007, the Koordinationsrat der Muslime in Deutschland (KRM; Coordinating Council of Muslims in Germany) was known by only 10 per cent of the Muslim interviewees.

The Muslim associations represented in the German Conference on Islam do not represent the majority of Muslims in Germany. Of the associations which participate in the German Conference on Islam, the DİTİB achieves the highest degree of representation, with 16 per cent of all Muslims in Germany feeling that it is representing their interests. The figure rises to 23 per cent if account is only taken of Muslims with a Turkish migration background. The Alevi community reaches a comparatively high degree of representation if observation is restricted to the actual target group. 19 per cent of the Alevis claim to feel represented by the Alevi community. One in ten Muslims from Turkey feels represented by the VIKZ. Only 2 per cent of the total number of Muslims surveyed feel represented by the KRM on religious issues. (Multiple answers were possible.)

Conclusions for integration policy

The project results are relevant for policy-making and public administration as a basis for precise planning - for example in terms of making pronouncements about the potential

requirement for Islamic religious education. The results show, that more than half of the Muslim pupils attend no religious education or ethics lessons. This may be due to the fact that there is insufficient provision. This assumption is backed up by the fact that the majority of the Muslims (76 per cent) advocate the introduction of Islamic or Alevitic religious education.

The findings enable a better understanding of the social relevance of religious issues. They highlight both common features and differences between Muslims and members of other religions, as well as within individual denominations of the Muslim community. Current debates on integration should adequately reflect the diversity of Muslim life in the Federal Republic of Germany by also taking into account smaller groups of origin, such as from south-eastern Europe.

Integration of Muslims and other migrants from predominantly Muslim countries of origin should not limit itself to the religious target group. There rather should be a broader approach. An important point of reference alongside language training within nationwide integration courses is integration through education. Despite the general educational advancement, which can be determined across generations, there is still a considerable number of school leavers without any qualifications and a comparatively low share of High-School graduates with access to university, which suggest continuous educational deficits. In this respect, broadly and publicly discussed approaches for fostering preschool-, school- and extracurricular education of migrants must be implemented emphatically.

1 Introduction

There is no precise information available on the number of Muslims living in Germany and the structure of this population group. Previous figures on the number of Muslims in Germany have largely been derived from estimates. These estimates are based on the proportion of Muslims in the respective countries of origin of the foreigners living in Germany. With this procedure no consideration is given to the fact that it is often minorities in particular from countries with heterogeneous populations who emigrate, which means that the proportion of Muslims in the country of origin cannot be directly applied to Germany. There is therefore a lack of basic information about the precise religious affiliations of these immigrants.

This is why the Bundesamt für Migration und Flüchtlinge (Federal Office for Migration and Refugees, BAMF) was commissioned by the Deutsche Islam Konferenz (German Conference on Islam, DIK) to fill this knowledge gap. The aim of the research project "Muslim Life in Germany" (MLG) is to determine the number of Muslims in Germany and their religious composition as precisely as possible. In addition, the research project "Muslim Life in Germany" aims to contribute to gaining insights into the everyday religious life, beliefs, social and structural integration of Muslims with a migration background. This concerns the realities of life and social and religious behaviour of the Muslim population in Germany.

In order to deal with the above mentioned research questions, in the first half of 2008 a total of 6,004 persons with a migration background from almost 50 predominantly Mus-

lim countries were questioned in approximately 30-minute telephone interviews.[2] The interviews were carried out using a standardised questionnaire with questions on the subjects of religious affiliation, faith, religious practice, behaviour in everyday life, aspects relating to structural and social integration and the migration background of the interviewee. To examine the social structure of Muslims living in Germany, questions pertaining to the basic social structure characteristics of all persons living in the interviewee's household were also asked, for example religious affiliation, sex, age, nationality/nationalities and family relationships. This results in information on a total of approximately 17,000 people. This report will concentrate on giving an initial overview of the first results in all main subject areas of the study. In addition, more in-depth analyses concerning specific questions, selected sub-groups among Muslims and, in particular, aspects of integration are planned in the form of papers etc.

In many respects the MLG study presents new insights into the Muslim population in Germany. In the methodical description of this study (chapter 1.2) the sampling procedure is described that enabled a representative sample of Muslims living in Germany to be reached for the first time. This part is followed by a chapter which looks at the number of Muslims in Germany in detail (chapter 2.1). In the extrapolation procedure used to estimate the number of Muslims living in Germany, the group of Alevi has also been considered. In other areas of this report Alevi are also looked at separately from other Muslim denominations such as Sunni or Shiites. There are various reasons for this. On the one hand this procedure corresponds to the wish

2 Chapters 1.2 and 2.1 take a detailed look at the target population and the sampling method.

of the DIK which commissioned the study and wishes to use a differentiated examination to obtain well-founded information about the individual religious groups it represents for the first time. On the other hand the Alevi community is recognised as a religious community as defined by Art. 7 (3) of the Basic Law in four Federal states. A third reason is that Alevi clearly differ from followers of Sunni and Shiite Islam in their spiritual orientation and religious practice (see chapter 4) and a lack of differentiation could lead to inaccuracies in the interpretation of the results. In those parts of the report where it is not necessary to distinguish between Alevi and other orientations of Islam, both groups are combined under the term "Muslims". This procedure is regarded as legitimate as around three quarters of the Alevi interviewed referred to themselves as Muslims.

Following an estimate of the number of Muslims in Germany the report looks at how Muslim society is structured in terms of religious communities, and also in terms of age and gender (chapter 2.2). In this chapter the interviewees themselves and also information on the members of their household form the basis for the analyses. From chapter three onwards all analyses refer only to the interviewees themselves unless there is an explicit reference to another source. Here, Muslims are compared with the members of other religious communities. For the first time this serves to show the extent to which resources relevant to integration are determined by cultural, regional and social-economic characteristics. Chapter 3 looks at socio-demographic issues and aspects relevant to migration. Chapter 4 is devoted to religiousness. It considers the religious practice of Muslims living in Germany as well as their involvement in religious organisations. The report examines which Muslim or-

ganisations that have taken on the task of representing Muslims in Germany are familiar to the interviewees. Chapter 5 deals with the various aspects of integration. The socio-economic resources available to Muslims compared with the members of other religious communities are examined and initial results with regard to the structural integration of Muslims and non-Muslims are presented by way of comparison (chapter 5.1). The social integration of Muslims is also discussed (chapter 5.2). At the end of the report the reader is presented with an overview of the characteristic findings for the individual Muslim groups by regions of origin in the form of short profiles (chapter 6). The report ends with a summary of the most important findings and offers recommendations and approaches for integration policy (chapter 7).

1.1 Research to date

The Muslim population in Germany has not only moved into the focus of the media in recent years; by now the academic world has also discovered Muslims with their religious and everyday attitudes, habits and behavioural patterns. Various research approaches and content can be identified within the scientific field. They will be briefly presented here in order to locate the BAMF study in this context.[3]

There are studies which deal with particular topics relevant to Islam and which are driven especially by public discussion, for example the introduction of Islam lessons at school, the wearing of headscarves, the building of mosques or the religious self-organisation of Muslims. The introduction of Islam lessons in schools has been examined based on educational

3 For a detailed overview also see Brettfeld/Wetzels 2007.

texts and curricula (cf. Mohr 2006) and also discussed from a legal perspective (cf. Dietrich 2006). The controversial discussion on the wearing of headscarves in public places has been taken up (cf. Nökel 2004), as has the sexual identity of Muslim communities (cf. Brettfeld et al. 2008). Other reports present discussions from a non-Muslim outsiders' perspective, such as the debate about building mosques (cf. Sammet 2007). And finally, there are descriptions and analyses of the structural institutionalisation of Islam in Germany (cf. Wunn 2007; Lemmen 2000), which look at the religious self-organisation of Muslims living here. The compatibility of Islam with basic democratic principles has been addressed from the perspective of religious studies (Nagel 2001; 2005).

Studies also exist on individual Muslim groups in society such as young people or persons with a certain nationality or ethnicity such as Turks or "Arabs", the majority of whom are perceived as Muslims.

The papers dealing with individual Muslim groups in society include studies on young people, for example the religious culture of young Muslims in Germany (cf. Gerlach 2006; Tietze 2004) or studies on different aspects of the lives of young Muslims in Germany (cf. Wensierski and Lübcke 2007), studies on Muslim families (Thiessen 2008) and analyses of religiousness, the rule of law and politically/religiously motivated violence by Muslims (cf. Brettfeld and Wetzels 2003). Men of Turkish origin have been studied from a gender-specific perspective (cf. Toprak 2005). Muslims who belong to the elite of German and European society are also considered in research (cf. Klausen 2007). Furthermore, religious minorities have been a focus of research

interest, for example the Alevi (cf. Sökefeld 2005, 2008) or Muslim life in regional contexts (cf. Klause 2006).

While the above-mentioned studies make a valuable contribution to understanding Islam in Germany, they have one thing in common: Their results are either based on an analysis of the content of texts relevant to the subject (cf. Mohr 2006; Dietrich 2006), or they discuss phenomena based on a very small number of individual cases rarely exceeding 40 in total, which means that they do not allow general conclusions to be drawn for all Muslims living in Germany, but rather reflect prevailing moods and trends (cf. Gerlach 2006; Tietze 2004; Klausen 2007).

Anyhow there are studies, that are concerned with Muslims in Germany on a larger scale at the level of the individual. Most focus on Muslims with a Turkish migration background as these make up the largest Muslim population in Germany (cf. Worbs and Heckmann 2003: 155). For example, a number of studies are available that refer to Turkish migrants in their quantitative analyses without directly selecting and analysing the Muslims among them (cf. Berlin-Institut 2009; Wippermann and Flaig 2009; Babka von Gostomski 2008; Seibert 2008; Kalter 2007; Burkert and Seibert 2007; Alt 2006; Haug and Diehl 2005; Nauck 2004; Granato and Kalter 2001; 6th family report of the expert commission (Sachverständigenkommission) 2000). The reality of daily life for young women with a migration background, including Muslims from Turkey and former Yugoslavia, has been examined on the basis of a standardised survey (cf. Boos-Nünning and Karakaşoğlu-Aydin 2006; Boos-Nünning 2007).

The absence of analyses that distinguish between Muslim and non-Muslim migrants is largely due to the fact that a large number of the analyses presented here are based on secondary analyses of data already collected, for example the German Socio-Economic Panel (GSOEP) (cf. Kalter 2007) or the micro-census (cf. Burkert and Seibert 2007; Granato and Kalter 2001) and a differentiation by religious affiliation was not foreseen when the data were collected.

The Zentrum für Türkeistudien (Centre for Turkish studies - ZfT) has made an extensive contribution to research of Turkish Muslims in Germany. The work of the ZfT comprises studies on religious practice and the organisational representation of Muslims of Turkish origin (cf. Şen and Sauer 2006), studies on their involvement in voluntary work (cf. Halm and Sauer 2005), as well as surveys on multiple topics published at regular intervals, concerning the economic situation, cultural, social and political attitudes and the behaviour of people with a Turkish migration background (most recently Sauer 2007). Name-based sampling means that people of Turkish origin with German nationality are also considered in the studies as this group now makes up a substantial proportion of the population with a Turkish migration background in Germany. However, only people of Turkish origin living in North Rhine-Westphalia have so far been considered in surveys on multiple topics.

Only two studies have been explicitly concerned with the Muslim population: The project "Muslime in Deutschland" by Katrin Brettfeld und Peter Wetzels (2007) commissioned by the Federal Ministry of the Interior and the special study "Muslimische Religiosität in Deutschland" carried out by the Ber-

telsmann foundation (Bertelsmann 2008b) as part of Religionsmonitor 2008.

In a multi-topic survey entitled "Muslime in Deutschland" commissioned by the Federal Ministry of the Interior Katrin Brettfeld and Peter Wetzels (2007) looked at this group of the population. The aim of the study was to investigate aspects relevant to integration including barriers to integration and also political attitudes, religion and religiousness, experience of discrimination and religiously motivated violence perpetrated by Muslims living in Germany.

Four studies with members of various sub-groups have been carried out. In the first study on the Muslim population resident in Germany 970 Muslim migrants in the cities of Augsburg, Berlin, Hamburg and Cologne were interviewed by telephone. A random sample of persons with Muslim names aged 18 to 80 was taken from the register of residents and from the telephone directory and those persons were interviewed who described themselves as Muslims. The attitudes of those interviewees from predominantly Islamic countries who did not regard themselves as Muslims were not recorded. Making up almost 80 per cent of interviewees, persons of Turkish origin living in Germany in the first and second generation form the largest group of immigrants. The second survey was aimed at school children. A total of 2,700 school children were asked to complete a written survey, 500 of them of the Muslim faith. The third study concentrated on foreign students. Approximately 1,000 foreign students, 192 of whom belonged to the Muslim faith, took part in a postal survey. Fourthly, qualitative interviews have been held with 60 young Muslim men in the context of Islamic associations and organisations.

A survey of the resident population showed that the whole group of Muslims in Germany shows a high degree of religious commitment. 85 per cent of those interviewed regard themselves as devout to very devout. In all the authors were able to distinguish four clear patterns of religious orientation. 20 per cent of interviewees were only loosely attached to Islam, 20 per cent were characterised by religious orthodoxy and 20 per cent had a traditional conservative orientation. At 40 per cent, the fundamental religious Muslims comprised the largest group. Among other things they are characterised by a literal interpretation of the Koran and regarding Islam as superior to other religions. Around a sixth of this group, which is to be further differentiated (or 6 per cent of the total sample), proved to be fundamentalist in the sense of extreme views.

A further important result of the study is that fundamentalist attitudes, which are primarily characterised by religious attitude patterns, are not to be equated with Islamism. This is characterised by the political manifestation of religious convictions, such as the primacy of religion over democracy and the disassociation from democratic interpretations of law.

In view of the absence of an adequate register, the drawing of a representative sample from the Muslim population in Germany entails considerable difficulties. The authors of the Brettfeld and Wetzels study draw attention to this shortcoming themselves. At the same time the decision to carry out the surveys in four cities in different regions of Germany also means that the representativeness of the study by Brettfeld and Wetzels (2007) is limited. At approximately 80 and 70 per cent respectively, persons of Turkish origin are more strongly represented in the surveys of the resident population and school

children than their estimated proportion of approximately two thirds of the Muslim population in Germany would lead to expect. Due to the low proportion of non-Turkish Muslims the results of the studies do not allow any conclusions to be drawn for other Muslim groups of immigrants. A stratified sample could have increased the validity for non-Turkish Muslims. Insofar, as with the studies by the ZfT, the conclusions drawn from the study by the authors Brettfeld and Wetzels (2007) apply primarily to Turkish Muslims and regional focuses.

The content of the study "Muslime in Deutschland" by Brettfeld and Wetzels (2007) and the research project "Muslim Life in Germany" by the Federal Office for Migration and Refugees only overlap to a limited extent. Both studies aim to find out more about the religious attitudes and practices of Muslims in Germany and to present the integration of the Muslim population in the host society. However, the research perspectives differ. Whilst Brettfeld and Wetzels (2007) draw conclusions about extremism and the potential for violence from Muslims living in Germany from their findings, this study by the Federal Office aims to find out whether there are differences in the integration of the resident Muslim population that might depend on affiliation with a particular denomination of Islam or on the respective ethnic and national origin of this group. The focus is more on everyday behaviour than on attitudes. The question of radicalisation tendencies and potential for violence is not looked into in the study "Muslim Life in Germany" by the Federal Office for Migration and Refugees because the study by Brettfeld and Wetzels (2007) already offers significant insights into this area. The aim of the study "Muslim Life in Germany" by the Federal Office, which is also its unique feature and clearly distinguishes it from other studies such as the Brettfeld and

Wetzels (2007) study, is to estimate the number of Muslims living in Germany and to draw well-founded conclusions about this group that is heterogeneous in terms of origin and religious persuasion. For the first time, a differentiated sampling procedure makes this possible.

Most recently, Religionsmonitor 2008 from the Bertelsmann foundation (Bertelsmann 2008a) was concerned with religiousness and the integration of Muslims in its special study "Muslimische Religiosität in Deutschland" (Bertelsmann 2008b). Religionsmonitor 2008 is a survey to assess the importance of religiousness and spirituality. To this end persons belonging to different religions were questioned. In 2007, a standardised questionnaire with more than 100 questions was used to survey more than 21,000 people in 21 countries, including 1,000 people in Germany (Bertelsmann 2008a).

In order to gain in-depth insights about Muslims in Germany, the special study "Muslimische Religiosität in Deutschland" was additionally carried out. For this, 2,000 Muslims in Germany aged 18 and over were interviewed by telephone (Bertelsmann 2008b). The sample was drawn in accordance with the onomastic (name-related) procedure which meant that both German and also foreign nationals with names from the relevant language groups (Turkish, Arabic, Bosnian, Persian) were covered. The sample comprised 1,525 interviewees of Turkish origin, 118 interviewees of Bosnian origin, 81 interviewees of Iranian origin and 283 interviewees of Arab origin, whereby men accounted for 52 per cent of these interviewees and women 48 per cent. For the most part the interviewees belonged to one of the three Islamic denominations: Sunni (65 per cent), Shiites (9 per cent) and Alevi (8 per cent). 8 per cent of interviewees were

unwilling or unable to provide any information about their religious persuasion and 11 per cent stated that they belong to a different Islamic orientation.

However, only those persons in the sample who expressly called themselves Muslims were considered. As this procedure excluded non-religious (former) Muslims from the survey, it can be assumed that the results of the survey are distorted towards a greater importance of religion. This restriction also means that it is no longer possible to compare Muslims with the non-Muslim resident population, including people without any religious affiliation. Furthermore, the sample was drawn according to language groups including Turkey, Bosnia, Arabia and Iran as regions of origin. Muslims with a different migration background were not considered.

In terms of content the Religionsmonitor and its special study "Muslimische Religiosität in Deutschland" concentrated on studying six key dimensions of religiousness as defined by sociology of religion. They cover the areas of intellect (interest in religious subjects), faith, public practice (e.g. community prayer), private practice (e.g. prayer, meditation), religious experience and consequences (general everyday relevance of religion). In the analyses a centrality index is established to enable a distinction between extremely religious people, religious people and non-religious people. The authors of the Bertelsmann study (2008b) conclude that Muslims in Germany clearly differ from the general population surveyed in the Religionsmonitor. However, the greater religiousness is not linked to a stronger dogmatism or fundamentalism. Instead, the study paints a picture of relatively pragmatic handling of religion in everyday life

and a strong acceptance of religious diversity. Islam itself is not the problem, even though many young Muslims struggle with huge problems. Religiousness, particularly because it is mainly expressed peacefully, should therefore be used as a resource for the integration process and not regarded as a barrier to the integration of Muslims in Germany.

The supplementary study "Muslimische Religiosität in Deutschland" by the Bertelsmann foundation offers insights into the religiousness of Muslims living in Germany. The potential of the study is that thanks to the overall Religionsmonitor project comparisons can be made both with members of Christian religious communities in Germany and also with Muslims in other countries who were interviewed with a questionnaire that was essentially identical. Here, further publications with more in-depth analyses are awaited. A description of the methodology to enable better classification of the data quality and results pertaining to the content are not yet available.

Compared with the Bertelsmann study which analyses religious dimensions such as spirituality comprehensively and in depth, the study "Muslim Life" concentrates on aspects relating to the significance of religion that play a predominant role in everyday life, for example participation in swimming lessons and school trips. Furthermore, familiarity with the Muslim organisations participating in the DIK is a central aspect.

Regarding international research, the report of the "Pew Global Attitudes Projects" about "Muslims in Europe: Economic worries top concerns about religious and cultural identity" (Pew 2006) should also be mentioned, as it also covers Muslims

in Germany. The latest study in an international context was published by the US American opinion research institute Gallup (2009). "Muslim Americans: A National Portrait" (Gallup 2009) is largely concerned with Muslims in the USA although it also makes comparisons with Muslim populations in other countries. This study is based on secondary analyses of the extensive data from the Gallup institute, which is why it considers a large number of Muslim cases. The Gallup institute used a similar method to the Bertelsmann Religionsmonitor (2008b) to identify Muslims: Those who described themselves as Muslims when asked were included in the target population for the analyses.

The need for quantitative studies that concentrate on the Muslim population in Germany and Europe has now also been recognised by further research institutes. For example, the Social Science Research Center Berlin (WZB) is working with five further research institutes in Belgium, France, Great Britain and Switzerland under the coordination of the IMES of the University of Amsterdam on the large-scale project "EURISLAM" (WZB 2008).[4] The aim of this study is to find out how different concepts of national identity and nationality and the relationship between church and state influence the way in which Islam is received in the individual countries. A further objective is to examine cultural distances and interactions between Muslim migrants and people in the host society. The project will run for two years from 2009 to 2011. It is not yet possible to assess the quality of the future data as the project description available to date does not contain any detailed information on the selection of the population and the sampling.

4 http://www.wzb.eu/zkd/mit/pdf/eurislam.pdf

This overview of the current state of research shows that the study "Muslim Life in Germany" by the Federal Office for Migration and Refugees broadens the scope of knowledge about Muslims living in Germany. The wide national sampling procedure was designed to examine Muslims from the predominantly Muslim countries of origin relevant for Germany. On the one hand this enables the number of Muslims living in Germany to be estimated. On the other hand it is possible to distinguish between Muslims from different regions of origin and religious persuasions and to compare Muslims and non-Muslims from the same countries of origin.

One important objective of the study "Muslim Life in Germany" is to analyse the importance of religion in the everyday life of Muslims compared with members of other religious communities. In this connection the denominational composition of Muslims in Germany is first of all of interest. This includes Muslims' self-assessment of their religiousness. More far-reaching questions in the context of religiousness, for example abstract attitudes of Muslims to the political system in the Federal Republic of Germany, were not a subject of the research project. In the context of Muslim religiousness this study concentrates on specific behaviour in everyday religious practice. To this end the religious practice of Muslims was examined, as was their knowledge of Muslim organisations and their contact with religion in everyday life. The wearing of headscarves among women and their reasons for doing so were also subjects of the study. The participation in or avoidance of lessons for religious reasons were also examined, as were views on introducing Islamic religious studies along similar lines to Christian religious studies in schools. The Muslims interviewed largely form the basis for the

analyses in chapter 4, although with reference to the last two subject areas mentioned the Muslim members of the interviewees' households were also included.

Chapter 1.2 below describes the sampling procedure for the study "Muslim Life in Germany" in detail.

1.2 Methodological description of the study

The quality and validity of empirical studies largely depend on the data that form the basis for the interpretations and analyses. The data for empirical projects are generated through sampling procedures. A sample is of a high quality when it represents "a reduced image of the population with regard to the heterogeneity of the elements and the representativeness of the variables responsible for testing the hypotheses" (Friedrichs 1979: 125).

The structure of the sample is a main element of the MLG study, as this is the first research project that aims to reach Muslims of all religious persuasions, from all countries of origin and ethnic groups as comprehensively as possible throughout Germany in order to obtain reliable information about the number and structure of this population group. The design of the research clearly distinguishes this study from other studies recently presented on Muslims in Germany (cf. Bertelsmann 2008b; Brettfeld and Wetzels 2007; Boos-Nünning and Karakaşoğlu-Aydin 2005) and it attempts to produce results that will enable more representative conclusions to be drawn about Muslim life in Germany than have been possible before.

The MLG project is a cross-sectional survey to investigate a sub-population of the population resident in Germany, namely Muslims living in Germany. A disproportionally stratified ran-

dom sample (cf. Diekmann 2007: 388; Schnell/Hill/Esser 2008: 279ff) serves as a data basis. The sampling procedure took place in two stages. In the first stage the target population (migrants from predominantly Muslim countries of origin) was compiled according to countries of origin. In order to avoid the sample consisting primarily of the most significant group in terms of numbers, i.e. Turks, as has been the case with other studies, the countries of origin were divided into regional groups as a means of mapping the diversity of the overall Muslim population. The number of interviewees was specified for each of the regional groups disproportionally to the distribution in the population. In the second phase a probability sampling of the interviewees was carried out according to the regions of origin (strata). This procedure aims to ensure that conclusions with maximum validity can be drawn about the target population from the characteristics of the persons in the sample (Diekmann 2007: 401ff; Schnell/Hill/Esser 2008: 304).

For the purposes of the project "Muslim Life in Germany" a total of 6004 people were interviewed by telephone in the first half of 2008. In recent years technical advances such as the CATI system (Computer Assisted Telephone Interview) have led to considerable improvements with regard to efficiency and quality of telephone surveys (Diekmann 2003: 429).[5] However, it should be noted that it is only meaningful to carry out telephone interviews if approximately 90 per cent of the households in the target population have a telephone connection (Diekmann 2003: 432). Telephone density is crucial to data qual-

5 Among the advantages listed by Buchwald are automatic filtering, controlling the sequence of questions, consistency checks in the course of the interview, immediate feedback on the timing of sampling and immediate storage of the data following collection (cf. Buchwald 2002: 35-36).

ity in this project. Only if every member of the target population can be contacted by telephone and therefore has a chance of being interviewed is it possible to obtain a representative sample (Granato 1999: 46). This condition can be qualified insofar that distortions only occur if the part of the target population without a telephone differs systematically from the rest (Terwin und Lee 1988: 9).

Although it can be assumed that socially deprived households and households with foreigners are less likely to have landlines (Frey et al. 1990: 15), empirical studies have shown that at a telephone density of 95.5 per cent the number of telephones in households where foreigners live is only just below that of German interviewees (Granato 1999: 49). A further reservation against the suitability of telephone surveys is the fact that young people in particular increasingly have no landline or telephone registered in a telephone directory and this can lead to systematic distortions, especially in surveys of migrants.[6] To give every household member the same chance of being interviewed, the selection of interviewees in the households was carried out in accordance with the "kish selection grid"[7], [8] (fig. 1).

6 The number of people who are only contactable by mobile phone increased from 1.3 percent in 1999 to 5.9 percent in 2006. In the same period the number of people living in a household with a landline fell from 96.5 percent to 92.5 percent (Glemser 2007: 11). This means that a high landline density has so far been guaranteed in Germany. There is no differentiation by nationality or groups of origin.

7 The "kish selection grid" is a combination of random numbers printed on the questionnaire. The combination of numbers is made up of the household size and an index number for the person to be selected. For example, if 5 people live in a household one number will be drawn from the numbers 1 to 5. If this is the number 2, for example, the interviewer must interview the second oldest (or depending on the instructions the second youngest) person in this 5-person household. For further information on the use and functionality of the kish selection grid see Schumann (2000: 101-102) or Diekmann (2003: 333-334) for example.

8 However, this cannot avoid excluding young men living alone in particular, who have a mobile phone only, from participating in the survey. At the same time a smaller percentage of people living alone can be expected for groups of origin

The target population for the study comprises persons aged 16 and over in private households in Germany in which at least one person lives with a migrant background from a predominantly Muslim country. The study considers almost 50 different countries of origin with a predominantly Muslim population. In some cases countries of origin are also included where the proportion of Muslims is lower, but there are a large number of immigrants in Germany so that there is a relevant Muslim population, for example the Russian Federation.[9]

The gross sample was taken from the telephone directory using the onomastic (name-related) procedure based on lists of names from the Ausländerzentralregister (AZR, Central Register of Foreigners) for the countries of origin considered. To this end, both the first names and the surnames of all citizens of the countries selected were taken from the Central Register of Foreigners in separate steps, meaning that anonymity was guaranteed at all times. Based on the list of names typical of the countries of origin, a random process was used to select the phone numbers of people with corresponding names who were listed in the telephone directory. The name-related procedure ensures that naturalised persons originating from the countries

within the target population who have been resident in Germany for some time. Economic reasons in particular contribute to this, as do cultural customs which do not foresee moving out of the parental home before marriage (cf. Haug 2004: 170, for Turkish migrants). The undercoverage to be expected is thus concentrated mainly on the group of younger new immigrants such as students, asylum seekers etc.

9 The following countries were considered: Afghanistan, Albania, Algeria, Azerbaijan, Cameroon, Ethiopia, Bangladesh, Bulgaria, Egypt, Eritrea, Gambia, Ghana, Guinea, India, Indonesia, Iraq, Iran, Israel, Ivory Coast, Jordan, Kazakhstan, Kyrgyzstan, Lebanon, Liberia, Libya, Malaysia, Morocco, Mozambique, Nigeria, Pakistan, Russian Federation, Saudi-Arabia, Senegal, Sierra Leone, Somalia, Sudan, Syria, Togo, Tunisia, Turkey, Turkmenistan, Uzbekistan, Yemen and some of the successor states to former Yugoslavia (Bosnia-Herzegovina, Kosovo, Macedonia, Montenegro, Serbia; Croatia and Slovenia are not considered)

in question are also included in the sample.[10] In the specific survey of sub-populations, especially those of foreign origin, the use of an identification procedure based on names has now become a standard instrument (Salentin 2007; Humpert and Schneiderheinze 2000). However, when drawing names from the telephone directory only those persons in the target group can be reached who live in a household whose telephone number is listed in the telephone directory. According to estimates approximately 50 – 70 per cent of landline numbers are listed in public directories (see Schneiderat/Schlinzig 2009: 100).[11] In view of the absence of a nationwide population register the telephone directory is really the only extensive list available from which nationwide samples can be taken for smaller groups of origin as well. For small groups of origin taking samples from registers of residents is an extremely laborious process as a large number of local authorities need to be involved in order to avoid selectivity, for example the overrepresentation of city dwellers (cf. Salentin 1999: 118). Furthermore, there are limitations with regard to data protection as the anonymity of those concerned is not guaranteed in local authority districts where only a small number of members of a group live, which means that these addresses cannot be provided. Neither is the Central Register of Foreigners an alternative as it only contains information on foreigners and not on naturalised persons with a migrant background (see Babka von Gostomski/Pupeter 2008).

In addition, the sample was disproportionally stratified in order to have sufficient interviewees from smaller groups of ori-

10 It is assumed that the names of naturalised persons do not systematically differ from the names of foreign nationals from the same country of origin.

11 The authors of the study state that precise figures are not available. Neither is information available about whether the relationship between listed and non-listed telephone numbers differs according to nationalities or groups of origin.

gin. The number of interviews to be conducted with interviewees who either have a migrant background themselves from the successor states to former Yugoslavia and from Turkey or who live in a household with members of these groups of origin was limited to 600; for Iran and the Russian Federation it was set at 300 and the remaining 4200 interviewees were to come from the other countries of origin considered[12]. The disproportionate structure of the sample is balanced by weighting in the analyses so that conclusions can be drawn about the population of Muslims from the countries of origin considered.[13]

12 In line with the onomastic procedure a sample was taken from the telephone directory of people with a telephone number and a name from the corresponding country of origin. A filter question at the beginning of interview clarified whether the people living in the household have a corresponding migrant background. If this was confirmed, the survey institute assigned the household to the corresponding group of origin and the interview was continued with a member of the household selected using the random process. This means that the characteristics of origin of the telephone subscriber and therefore assignment to one of the five samples can differ from the personal migrant background of the interviewee, for example when the wife of the telephone subscriber selected in the random procedure comes from a different country to the telephone subscriber (see Pupeter/Schneekloth 2008: 6.ff for the sampling procedure and the assignment of the groups of origin to the households)

13 The weighting adjusted the sample to the basic structure of private households in Germany in which at least one person with one of the relevant migrant backgrounds lives. As reference data for the weighting data from a special analysis of the micro-census 2006 were used. For each case both a personal and a household weighting were calculated. The personal weighting incorporates structural data of the person interviewed. In addition to the migrant background of the interviewee and the other members of the household, the characteristics Federal state, BIK settlement structure, household size, age and sex of the interviewees were considered. In the special analysis of the micro-census a distinction was made according to persons in households with a Turkish, Iranian, Russian, "Yugoslavian" or other migrant background, whereby Bulgaria, other Eastern European countries, Morocco, other North African countries, Iraq, the Near and Middle East, Afghanistan, Kazakhstan and other south Asian/south-east Asian countries fell in the category "other countries". The calculation of the weighting factors is described in detail in the methodology report from Infratest (Pupeter/Schneekloth 2008).

The response rate is generally regarded as an important criterion for assessing the quality of the sample. To calculate the response rate for telephone interviews a distinction is normally made between losses that are not specific to the sample ("neutral losses", e.g. telephone numbers that no longer exist, company numbers etc.) and systematic losses (e.g. people who refuse to answer), whereby the response rate is usually determined from the sample after adjustment for neutral losses. Survey response rates are difficult to compare with one another for a whole host of reasons. On the one hand the willingness of the population to participate in telephone surveys has fallen constantly with the increase in the number of surveys in recent years – both in Germany and in other countries. (For example see Schnauber/Daschmann 2008: 98, Schnell/Hill/Esser 2008: 308, van der Vaart et al. 2005). Whereas in the early 1990s response rates for various telephone surveys carried out by the social research institute ZUMA were put at around 40 per cent (Porst 1996: 12), in a recent research project on the use of mobile phones for sociological surveys a response rate of 27 per cent was reported for landline surveys (Häder et al. 2009: 74). On the other hand the comparability is limited as response rates are often determined using different calculation bases, for example with differing definitions regarding losses that are not specific to the sample (cf. Häder et al. 2009: p. 2 ff., Neller 2005: 12, Schnell/Hill/Esser 2008: 308). Last but not least, the willingness to participate in a survey is greatly influenced among other things by the target population, the focus of the study and the institution commissioning the study (e.g. scientific institution versus market research institute) (see Meier et al. 2005, Schnauber/Daschmann 2008). For the MLG survey the response rate from the adjusted total gross sample is 31 per cent (see table). If a distinction is made according to the five sub-samples, the response rate varies between 30

per cent for the sub-sample "Other countries" and 48 per cent for the sub-sample "Iran" (see Pupeter/Schneekloth 2008: 28).

Table 1: Response rate of the total sample "Muslim Life in Germany"[14]

		absolute	in %
Telephone number pool		59,023	x
Telephone numbers used (unadjusted gross)		31,368	x
Neutral losses[15]		12,126	x
Adjusted gross sample		19,242	100
Total losses		13,238	68.8
Thereof	Subscriber does not answer	1,777	9,2
	Private answering machine	571	3
	Engaged	60	0.3
	Communication not possible with anyone in the household	1,091	5.7
	Communication not possible with the target person	96	0.5
	Communication problems	334	1.7
	Target person unable to answer	305	1.6
	Target person busy	129	0.7
	Not possible to make an appointment with the target person	681	3.5
	Contact person refuses toparticipate	6,674	34.7
	Target person refuses toparticipate	424	2.2
	Other losses	765	4
	Interview broken off	331	1.7
Number of evaluable interviews		6,004	31.2

Source MLG 2008, gross dataset
X= Analysis not meaningful/question does not apply

14 The 5 sub-samples are described in the methodology report (Pupeter/Schnee kloth 2008: p. 27 f).

15 Neutral losses are defined as blocked telephone numbers, incorrect telephone numbers, company telephone numbers, fax/modem/information tone, not a private household, no person of the target group in the household (according to screener).

All in all in methodological research the premise of a high response rate as a quality characteristic of a survey is being increasingly put into perspective. Rather, it is stressed that it is more important whether respondents and non-respondents differ systematically from one another. According to recent research results, refusals to participate are not regarded as particularly problematic because they are largely situation-dependent and there are only weak correlations between refusal to participate and background variables (Schnauber/Daschmann 2008: 120, Schnell 2008: 13). The group of persons who are not contactable are regarded as problematic in terms of distorting the content as studies have shown that this group differs systematically from the group of respondents in terms of various relevant characteristics. Depending on whether the slightly ambiguous category "No appointment with target person possible" is included or not, the percentage of those who could not be contacted in the adjusted gross sample of the MGL project is between 13 and 16 per cent. If it is assumed that there are also neutral losses among the group of non-contactable persons as no person in the target group lives in the household concerned, then the actual percentage will be somewhat lower than reported here. It was not possible to conduct an interview with 8 per cent of the households contacted even though the questionnaire was translated into eight languages (see following sections in this chapter). This is due to the large number of countries of origin considered in the study it was not possible to translate the questionnaire into all languages, such as rarely spoken languages of small population groups in these countries, and to find interviewers with the appropriate language skills. The findings also illustrate the extreme importance of translations in surveys of migrants.

The survey was based on a standardised questionnaire with more than 150 questions and took an average of 31 minutes to complete (Pupeter/Schneekloth 2008). The questionnaire was translated into eight languages so that participation in the survey was not dependent on the interviewees' command of German. Questionnaires in multi-lingual, multi-cultural contexts require two things: It must be ensured that the questions survey precisely what they are intended to survey and that they measure the same parameters, regardless of the language of the survey.

In a transnational context sequential questionnaire development is usually chosen as a translation strategy (Harkness et al. 2003: 30).[16] For this purpose a master questionnaire is initially developed and tested in the reference language. Only then is it translated into the target languages (Harkness et al. 2003: 21). The sequential procedure has the advantage that it is quite economical and easy to organise.

This procedure is based on the Ask the Same Question (ASQ) model, where questions are translated to the target questionnaires word for word or with a translation conveying the general sense. A prerequisite for this is that the "right" questions are asked in the master questionnaire and that the parameters to be measured are also stringently maintained in the translated versions (Harkness 2008: 3). From this it follows that it is not the translation of the questions, but rather the way in which questions are developed that ensures that the actually intended parameters measured.

16 Examples of this are the Eurobarometer and the ISSP.

The questions within the project "Muslim Life in Germany" have been designed so that the dimension to be measured is unambiguous and at the same time the question can be translated to different languages and cultural contexts. For the project "Muslim Life in Germany" a sequential procedure was also chosen and a master questionnaire was developed in German. This general sequential procedure was supplemented by one element of parallel questionnaire development, as a Turkish translation of the survey was tested at the same time as the German version. This procedure enabled a prompt assessment of the linguistic, conceptual and content suitability of the German master version for translation which would otherwise only become evident at a later point in time if a purely sequential approach were chosen (Harkness et al. 2003: 31). It was only after this that the questionnaires were translated into the seven other target languages in line with the sequential method.[17] For the language-based adaptation of the target questionnaires carried out here only the structural differences between the various languages were considered.[18]

The most reliable and comprehensive results are achieved with team-based translation processes where the skills and interdisciplinary expertise of all team members are utilised (cf. Harkness 2003: 36) while at the same time a differentiated assessment of different translation versions is also possible. Within team-based processes a distinction can be made between the committee approach and the expert approach. With the

17 Albanian, Arabic, English, French, Persian, Russian and Serbian

18 Language-based adaptation should be regarded separately from terminological and factual adaptation. There is also convention-based adaptation, which first and foremost adapts the layout of questionnaires to cultural norms, and finally culture-based adaptation because different norms, customs and practices exist in the reference and in the target culture (cf. Harkness et al. 2003: 27).

committee approach a large part of the work is done in a team. With the expert approach the members of the team largely work independently and the results are put together later. The latter procedure was selected for the project "Muslim Life in Germany".

All in all the translation of the German master questionnaire into the eight target languages was an iterative process. First of all the project "Muslim Life in Germany" used a one-to-one translation procedure (also called "solo" or "direct") (Harkness 2003: 39), where a professional translator is used for every language. In the next step the translations were checked by members of the project team and other scientific collaborators with appropriate language and methodological skills and the language or content were adapted where necessary. When the target questionnaires were subsequently forwarded to the survey institute commissioned to carry out the survey, the native speaker interviewers were also requested to provide feedback, and this in turn was examined by members of the "Muslim Life in Germany" team to guarantee linguistic precision. This iterative process corresponds to the TRAPD approach (Translation Review Adjucation Pre-testing Documentation[19]), which is used in internationally recognised sociological survey projects such as the European Social Survey (Hudler and Richter 2001: 7-8; Harkness and Shoua-Glusberg 1998). This procedure for the project "Muslim Life in Germany" assures the participation of various groups of people, irrespective of their cultural and linguistic background and their command of German.

19 The documentation of translation strategies and processes is rare, especially in migrant and refugee research (cf. Jacobsen and Landau 2003:6). This methodology report is therefore a positive exception. For information on the importance of translation documentation see Harkness (2003: 43).

The focus topics of the questionnaire are:

- The migration background and other socio-demographic features of the interviewee
  Household structure and socio-demographic characteristics of the members of the household
- Religious affiliation and precise religious persuasion of the interviewee and all members of the household
- Religiousness of the interviewee and importance of religion for the everyday behaviour of the interviewee and the members of the household
- Aspects relating to the structural integration of the interviewee and
- Aspects relating to the social integration of the interviewee

To determine the migration background of the interviewee the variables of nationality/nationalities, former nationality/nationalities, country of birth and parents' country of birth were surveyed. Based on these variables it was possible to assign members of the first and second generation of immigrants to a country of origin. Some interviewees named several relevant countries. In such cases the foreign nationality of the interviewees was considered first of all, and for Germans the second nationality was considered, followed by a former nationality and finally the country of birth or parents' country of birth. If several relevant nationalities were given or in the event of deviations from the parents' countries of birth a decision was made accord-

ing to plausibility.[20] A total of 5,268 interviewees were members of the first or second generation of immigrants. Persons of the third generation of immigrants interviewed cannot be systematically identified from the variables surveyed. However, similarly to persons without a migrant background they may be included in the sample on account of the migrant background of their partner or other members of the household. It was necessary to survey persons without a personal migrant background who live in a household with persons with a relevant migrant background, as information on all persons living in the households with a relevant migrant background was needed for the projection. The exclusion of bi-national households would have led to systematic distortions. A total of 736 interviewees had no (traceable) migrant background. This corresponds to 12 per cent of the total sample. These persons are not considered in analyses of the interviewees.

For the analyses, in most cases the countries considered are usually combined by geographical and cultural criteria to establish a total of six regions as follows: Southeast Europe, Central Asia/CIS, South/Southeast Asia (including Afghanistan), Middle East, North Africa, other parts of Africa. Turkey and Iran were considered separately on account of their special political and religious characteristics.[21]

20 The country named in several variables was chosen, for own nationality and for the country of birth of one parent.
21 See table 2 for the exact assignment of the individual countries.

Of the 5,268 interviewees with a migrant background 744 people were interviewed from Southeast Europe, 683 from Turkey, 981 from Central Asia/CIS, 298 from Iran, 762 from South/Southeast Asia, 840 from the Middle East, 514 from North Africa and 446 from other parts of Africa (table 2).[22] This means that there are a sufficient number of cases for in-depth analyses for all regions of origin.

22 Deviations regarding the migrant background of the interviewees from the sample requirements arise because the migrant background of the interviewee may differ from that of further persons living in the household. For example, a telephone number may be entered with a Turkish name in the telephone directory and therefore be assigned by the survey institute to interviews to be held with households of Turkish origin, but a person interviewed in the household using the random procedure may have a different migrant background to the telephone subscriber, for example on account of marriage. For the evaluations the interviewee and other persons living in the household were assigned a personal migrant background based on their individual characteristics.

Table 2: Interviewees by region of origin (part 1)

Country/region of origin		absolute	in %
Southeast Europe		744	12.4
Thereof from	Albania	29	0.5
	Bulgaria	172	2.9
	Successor states to former Yugoslavia	543	9
Turkey		683	11.4
Central Asia/CIS		981	16.4
Thereof from	Azerbaijan	30	0.5
	Kazakhstan	394	6.6
	Kyrgyzstan	72	1.2
	Russian Federation	413	6.9
	Turkmenistan	12	0.2
	Uzbekistan	60	1
Iran		298	5
South/Southeast Asia		762	12.6
Thereof from	Afghanistan	313	5.2
	Bangladesh	34	0.6
	India	176	2.9
	Indonesia	63	1
	Malaysia	3	0
	Pakistan	173	2.9
Middle East		840	13.9
Thereof from	Egypt	83	1.4
	Iraq	211	3.5
	Israel	45	0.7
	Yemen	7	0.1
	Jordan	59	1
	Lebanon	222	3.7
	Saudi Arabia	2	0
	Syria	211	3.5

Table 2: Interviewees by region of origin (part 2)

Country/region of origin		absolute	in %
North Africa		514	8.6
Thereof from	Algeria	64	1.1
	Libya	6	0.1
	Morocco	289	4.8
	Tunisia	155	2.6
other parts of Africa		446	7.2
Thereof from	Ethiopia	68	1.1
	Ivory Coast	11	0.2
	Eritrea	66	1.1
	Gambia	13	0.2
	Ghana	86	1.4
	Guinea	19	0.3
	Cameroon	25	0.4
	Liberia	2	0
	Mozambique	1	0
	Nigeria	33	0.5
	Senegal	27	0.4
	Sierra Leone	5	0.1
	Somalia	5	0.1
	Sudan	12	0.2
	Togo	73	1.2
Total with a migrant background		5268	87.7
Without a migrant background		736	12.3
Total		6004	100

Source: MLG 2008, dataset of interviewees aged 16 and over, unweighted.

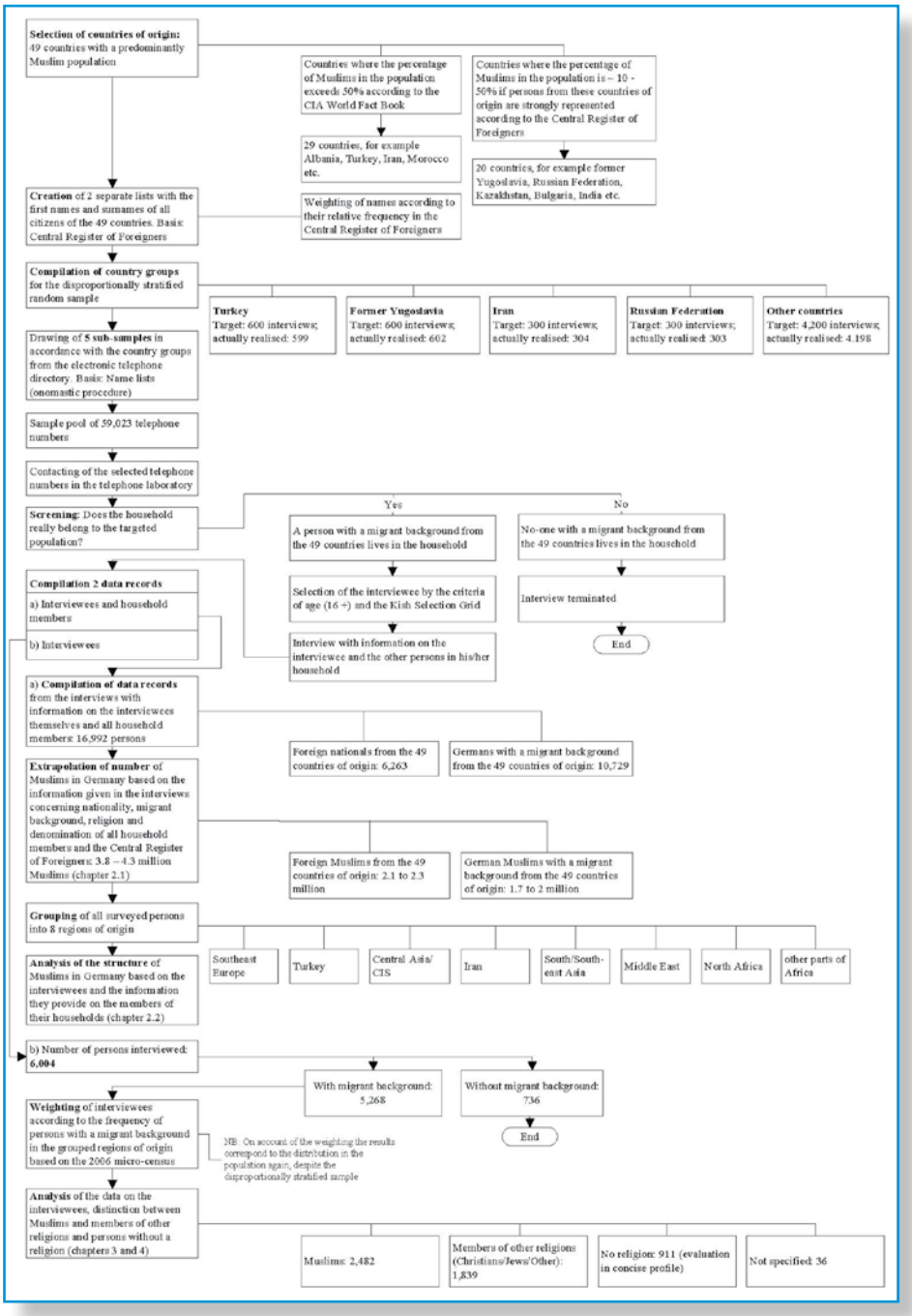
The analyses take place at two levels:

- In order to estimate the number of Muslims living in Germany and to describe their structure, the data on all persons living in the household were considered at the first level (chapter 2). For this a data record was created with each person in the household represented as a separate case, i.e. the household data record was split. This increases the basis for the projection to 16,992. Some content-related questions from the personal data record can also be analysed which relate to specific groups of persons, e.g. the extent to which women living in the household wear a headscarf (chapter 4.7.1) or the participation of female students in sport and swimming lessons, sex and religious education and school trips (chapter 4.6). The conclusions drawn in the study on the structure of Muslims living in Germany, for example by country of origin, age, gender or religious persuasion, are based on evaluations of the household members.

- At the second level the in-depth questions relating to personal aspects of integration are only directed at the interviewees themselves and they are therefore evaluated at the level of the interviewees (chapters 3 to 5). The conclusions relating to aspects of integration and everyday behaviour therefore apply to evaluations of the interviewees.

- The procedure for the study is shown as a flow chart in the following overview

Figure 1: Flow chart of the study Muslim life in Germany



2 How many Muslims live in Germany?

In the second part of the report, the number of Muslims from the countries covered by this study who live in Germany is extrapolated (section 2.1). In section 2.2, the structure of the Muslims living in Germany is broken down according to nationality, origin, specific religious affiliation, age and gender. The analyses are based on the information provided by all of the persons covered by the survey with a migrant background from predominantly Muslim countries of origin; i.e. both the information on the interviewees themselves and the information on all other individuals living in the households of those surveyed.[23] Of a total of 18,740 people living in these households, 16,992 individuals were included in the assessment. Of these, 6,263 are foreigners and 10,729 Germans with a relevant migrant background. The 1,748 cases which were not included (9 per cent of the cases) involved persons for whom no relevant migrant background could be identified. Most of these persons are Germans who were living in a household together with someone with a migrant background, such as German spouses or partners, parents, parents-in-law, other household members etc.

Germans without a migrant background who have converted to Islam are not covered by this study. This is due to the

23 The name-based selection of samples and the procedure for basing extrapolations on information concerning interviewees as well as household members were developed in a methodological workshop held in preparation for the Muslim Life in Germany project with Prof. Dr. Rainer Schnell of the University of Constance (and now of the University of Duisburg) in November 2007.

fact that the focus of this study is on determining the number of Muslims with a migrant background. While the number of ethnic Germans who have converted to Islam is unknown due to the fact that no such register is kept, it can be assumed that they are relatively few in comparison with the number of immigrant Muslims. As a result, the aspects covered by this study should not be impaired on a statistical level. Estimates of the number of German converts to Islam cover a rather broad range from 13,000 to 100,000 people; these figures have no scientifically validated basis due to the fact that conversion to Islam is rarely accompanied by written documentation.[24] One of the small number of research projects dealing with this group works on the assumption that women with Muslim spouses account for a particularly large portion of these converts, and that conversion is more common among relatively young age groups (between the ages of 18 and 27) than it is in other age groups (Wohlrab-Sahr 1999). There are also pragmatic reasons from a research point of view for not including converts in this study. A different survey method would be required for these than is applicable for Muslims with a migrant background, A name-based procedure such as that used in this study concerning Muslims from other countries of origin could not be used for German converts to Islam.

2.1 Number of Muslims in Germany

In order to determine the number of Muslims in Germany who have come from the countries of origin covered in the study, the data obtained for the persons with a relevant migrant

24 According to a controversial estimate made by the Zentralinstitut Islam-Archiv-Deutschland Stiftung e.V. (Central Institute – Islam Archive Germany Foundation) in 2007, approximately 4,000 people converted to Islam in 2006; it is assumed that the number of people converting each year has varied markedly since 1972.

background living in the households are extrapolated on the basis of the data from the Ausländerzentralregister (AZR, Central Register of Foreigners). This extrapolation is carried out using the standard procedure for calculating confidence intervals in the social sciences (Kühnel/Krebs 2001: 237 ff.). This interval covers the number range in which the targeted population value can be expected to lie with a specified probability. While the interval estimation procedure does not yield an exact figure - in this case the exact number of Muslims - it is still more reliable due to the fact that it is far more likely that an interval will contain the desired population value than that an estimated value will be exactly correct.[25] The width of the confidence interval depends in part on the level of significance α which is chosen. In keeping with the standards of the social sciences, the level of significance has been set at $\alpha = 5$ per cent for the purposes of this study; i.e. the probability that the desired value lies within the calculated interval is 95 per cent.[26] The width of this interval also depends on the sample size that is being targeted. A higher number of cases also results in a higher level of accuracy.

25 Confidence intervals are generally calculated on the basis of a simple random sample in accordance with statistical assumptions. This criterion is not strictly fulfilled by the data used here due to the fact that the information on household members has been drawn from a randomly selected interviewee. As a result of the cluster effect which this entails, it is therefore possible that the calculations made here have resulted in confidence intervals which are too small. Taking into account the information on all household members when making extrapolations is standard practice in the social sciences for other studies as well, e.g. the microcensus (see Federal Statistical Office 2008a: 4).

26 The formula for calculating a 95% confidence interval for the share is:

$$p \pm 1{,}96 \sqrt{\frac{p(1-p)}{n}}$$

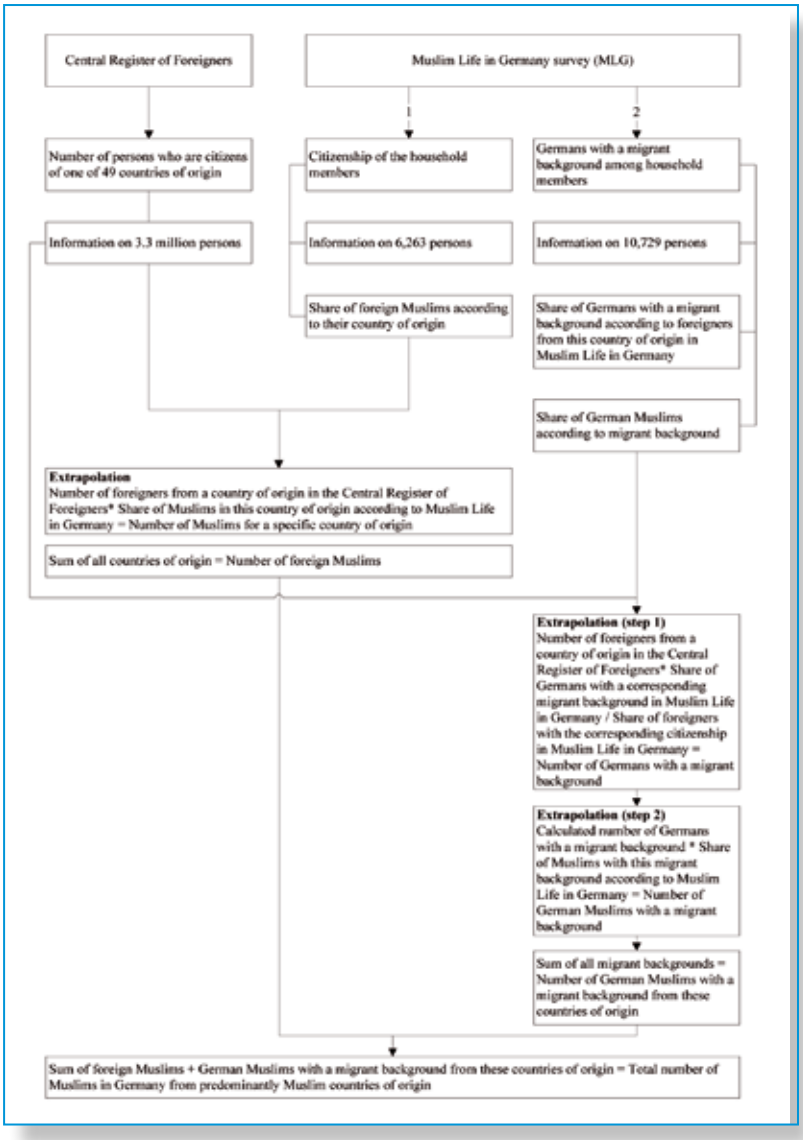
(cf. Fahrmeir et al 2003: 390 f.; Kühnel/Krebs 2001: 248; Schumann 2000: 193).

The distributions utilised for the projections are based on evaluations of the BAMF's Muslim Life in Germany 2008 study data for the persons with a relevant migrant background living in these households. The values determined in each case for the share of Muslims with a relevant foreign nationality or other nationality and a relevant migrant background are extrapolated on the basis of data from the AZR as at 30 June 2008. The designation "persons with a relevant foreign nationality" is hereby given to household members who are nationals of one of the countries of origin covered in the study who do not have German citizenship. Individuals with a relevant migrant background who have German citizenship are designated as "Germans with a relevant migrant background". 3 per cent of those with a relevant migrant background are citizens solely of a country which is not covered here (e.g. France). As a result, they could not be taken into account in the extrapolation of the number of persons with a relevant foreign nationality as projected onto the corresponding nationality group of the AZR. In view of the small number of cases, it would not be worthwhile to deal with this group separately. Due to the fact that, as with the "Germans with a relevant migrant background", they are not nationals of the corresponding country of origin, yet still have a relevant migrant background, they are assigned to the group "Germans with a relevant migrant background" for the purposes of the extrapolation. The group "persons with a relevant migrant background" is comprised of the sum of both aforementioned groups, i.e. "persons with a relevant nationality" and "Germans with a relevant migrant background". In other words, this group is comprised of all the individuals who come from one of the predominantly Muslim countries covered by this study, regardless of whether they are foreign nationals or not.

As the values for the share of Muslims are, with but few exceptions, projected separately on the basis of the AZR data for each of the countries of origin covered, it is not necessary to proportionally adjust the survey data with regard to the distribution of the countries of origin for this extrapolation. The unweighted data have therefore been utilised. As a result of the small number of cases, some countries of origin have been combined with other countries while taking into account socio-geographical aspects.[27]

27 The following country groups were created: Bosnia-Herzegovina, Kosovo, Macedonia, Montenegro and Serbia = "Former Yugoslavia"; Azerbaijan, Kyrgyzstan, Turkmenistan and Uzbekistan = "Rest CIS"; Indonesia and Malaysia = "Indonesia/Malaysia"; Yemen and Jordan = "Yemen/Jordan"; Algeria, Libya and Tunisia = "Rest of North Africa"; Ethiopia, Cote d'Ivoire, Eritrea, Gambia, Ghana, Guinea, Cameroon, Liberia, Mozambique, Nigeria, Senegal, Sierra Leone, Somalia, Sudan and Togo = "other parts of Africa".

Figure 2: Flow chart depicting the extrapolation procedure for estimating the number of Muslims in Germany



Calculation of the number of Muslims was performed in four steps:

- Calculation of the country- or country-group-specific 95% confidence intervals for the share of foreign Muslims on the basis of the survey data. This results in an interval for each country or country group with a minimum and maximum share in which Muslims' share of the total population should fall with a probability of 95 per cent. Extrapolation of the minimum, determined mean and maximum shares on the basis of the AZR data and determination of the minimum, mean and maximum number of Muslims with corresponding nationalities in Germany for the individual countries or country groups. Summation of the country and country group values in order to determine the total sum for the number of foreign Muslims from the countries of origin covered.

- Determination of the total number of individuals with a migrant background from the countries covered on the basis of the AZR data and the relation between foreign persons from the corresponding countries of origin to those Germans with a migrant background.[28] Once this has been done, the figure determined in each case for persons with a migrant background from the country or country group in question is multiplied by the share which has been calculated for Germans with a relevant migrant background or with the mini-

28 The total number of persons with a migrant background for each country of origin is determined using the following formula: (p * persons in the AZR / 100 * p) + persons in the AZR, whereby p is the share of Germans with a migrant background.

mum and maximum shares that have been calculated on the basis of the 95% confidence intervals. This results in figures for the minimum, mean and maximum number of Germans with a corresponding migrant background.

- Calculation of the country or country-group-specific 95% confidence intervals for the share of German Muslims with a relevant migrant background. The minimum number of Germans with a relevant migrant background as determined in step 2 is then multiplied by the minimum share of Muslims among persons with a migrant background, the mean number of individuals is multiplied by the mean share, and the maximum number of individuals is multiplied by the maximum share. Summation of the country and country group values in order to determine the total sum for the number of German Muslims with a migrant background from the countries of origin that have been covered.

- Summation of the calculated minimum, mean and maximum values for the number of foreign Muslims with the calculated minimum, mean and maximum values for the number of German Muslims with a relevant migrant background for the individual countries or country groups and the calculation in each case of a minimum, mean and maximum total sum for the number of Muslims originating from the countries of origin being covered.

- Due to the fact that two confidence intervals need to be taken into account in order to calculate the share of German Muslims with a migrant background, the width of the interval is larger for this group of persons than it is for foreign nationals.

2.1.1 Number of foreign Muslims in Germany

In order to calculate the number of foreign Muslims in Germany, the corresponding shares for Muslims for individual countries or country groups are determined using data from the Muslim Life in Germany study of 2008, and the confidence intervals are calculated via the minimum and maximum shares. These shares are then multiplied by the number of individuals with corresponding nationalities contained in the AZR. With regard to the survey data, all individuals are included who are living in these households who have one or more relevant citizenships and who are not German citizens. This is due to the fact that (former) foreign nationals have to be removed from the AZR once they have received German citizenship. German citizens who are among those individuals included in the survey are therefore included in the calculations for the number of German Muslims with a suitable migrant background. If one now takes into account the foreign interviewees and the information they provided on the foreign members of their households, the result is a dataset containing 6,263 individuals with at least one relevant citizenship along with the required information on religious affiliation.[29] 19 of these foreign persons had two relevant nationalities, while one person had three relevant nationalities. For evaluation purposes, individuals with multiple nationalities were assigned to one primary nationality. It was usually possible

29 An additional 48 cases of persons with foreign citizenship were not taken into account due to a lack of information on their religious affiliation.

to define the primary nationality for those interviewed and for their partners by using their country of birth. Otherwise, the nationality chosen was that which was specified more frequently in response to the other origin variables. The country of birth was not queried for other members of the household, meaning that the primary nationality was derived from the interviewee's statements on their and their partner's origin in accordance with their family relationships. In cases where the two nationalities of a child living in a household could be traced to the differing countries of origin of the interviewee and their partner, the father's country of origin was chosen as the nationality.

It can be seen from table 3 that the share of foreign Muslims among those surveyed and the household members covered for the countries of origin differ markedly. Almost no Muslims are to be found among those surveyed who were citizens of Bulgaria, Kazakhstan and Russia, while large shares of around 90 per cent were recorded for those who were citizens of Turkey, Pakistan, Yemen/Jordan, Lebanon and Morocco. The absolute number of foreign Muslims from a particular country of origin is not only influenced by the share, but also to a large degree by the size of the group of foreign nationals from this country living in Germany. Thus the large group of nationals of a successor state to the former Yugoslavia living in Germany comprise the second-largest group among foreign Muslims, even though only one in two foreign nationals from the former Yugoslavia is a Muslim. As expected, most foreign Muslims originate from Turkey, a group which is distinguished both by its large share of Muslims and by its high absolute number of immigrants.

* Formula for calculating the minimum and maximum shares for the 95% confidence interval: $p \pm 1{,}96 \sqrt{\frac{p(1-p)}{n}}$

** As no individuals were identified as Saudi Arabian nationals, it was not possible to extrapolate the number of Muslims.

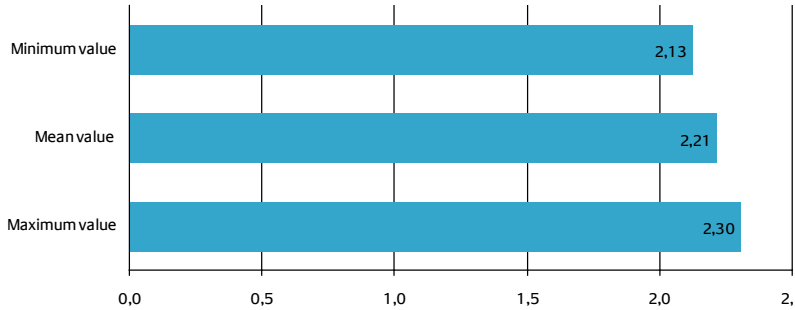
Table 3: Number of foreign Muslims with a relevant nationality according to their country of origin

Country of origin / country group of origin according to geographical region	Key parameters for the extrapolation			Extrapolated number of foreign Muslims (share * persons in the Central Register of Foreigners)		
	Number of foreign nationals in Muslim Life in Germany 2008	Share of Muslims among foreign nationals in Muslim Life in Germany 2008 (in per cent)	Number of foreign nationals according to the Central Register of Foreigners as at 30.06.2008	(calculated share according to the formula for the 95% confidence intervals)* Minimum number	(in accordance with the measured share of foreign Muslims) Mean number	(calculated share according to the formula for the 95% confidence intervals)* Maximum number
Southeast Europe				**331.173**	**354.941**	**378.710**
of which Albania	58	72,4	10.029	6.109	7.262	8.416
Bulgaria	267	1,5	50.845	21	762	1.503
Former Yugoslavia	942	50,6	685.107	325.043	346.917	368.791
Turkey	1.306	88,6	1.700.408	**1.477.091**	**1.506.410**	**1.535.730**
Central Asia/CIS				**5.293**	**13.126**	**20.959**
of which Kazakhstan	96	2,1	54.510	422	1.136	2.693
Russian Federation	225	3,1	187.280	1.578	5.826	10.075
Rest of CIS	158	18,4	33.580	4.136	6.163	8.190
Iran	271	59,8	55.061	**29.700**	**32.915**	**36.129**
South/Southeast Asia				**66.137**	**72.715**	**79.294**
of which Afghanistan	446	71,1	49.081	32.820	34.885	36.950
Bangladesh	26	84,6	4.458	3.154	3.772	4.390
India	181	3,9	43.175	457	1.670	2.883
Indonesia/Malaysia	80	40,0	15.743	4.607	6.297	7.987
Pakistan	259	91,1	28.634	25.099	26.091	27.083
Middle East				**100.515**	**110.363**	**120.211**
of which Egypt	52	73,1	11.514	7.026	8.414	9.802
Iraq	325	60,3	73.371	40.346	44.248	48.151
Israel	52	7,7	9.701	44	746	1.449
Yemen/Jordan	79	89,9	10.127	8.428	9.101	9.775
Lebanon	205	92,2	38.304	33.908	35.314	36.721
Saudi Arabia**	-	X	X	X	X	X
Syria	242	44,2	28.358	10.764	12.538	14.313
North Africa				**87.108**	**91.597**	**96.086**
of which Morocco	271	88,2	66.886	30.690	32.609	34.528
Rest of North Africa	244	82,0	39.783	56.418	58.988	61.558
other parts of Africa	478	31,2	103.751	**28.033**	**32.341**	**36.649**
Σ of all country / country group values	6.263	X	3.299.706	**2.125.894**	**2.214.405**	**2.303.766**

Source: MLG 2008 study, dataset covering all household members and AZR as at 30 June 2008
(- = no measured value, X = figure would not be significant / question is not applicable)

Adding the individual values calculated for the countries/country groups with the minimum, mean and maximum numbers of foreign Muslims reveals that there are between 2.1 and 2.3 million Muslims living in Germany who are citizens of one of the nearly 50 foreign countries of origin covered here (figure 3).

Figure 3: Number of foreign Muslims with relevant nationality (in millions)



Projection on the basis of MLG 2008, dataset covering all household members and AZR as at 30 June 2008

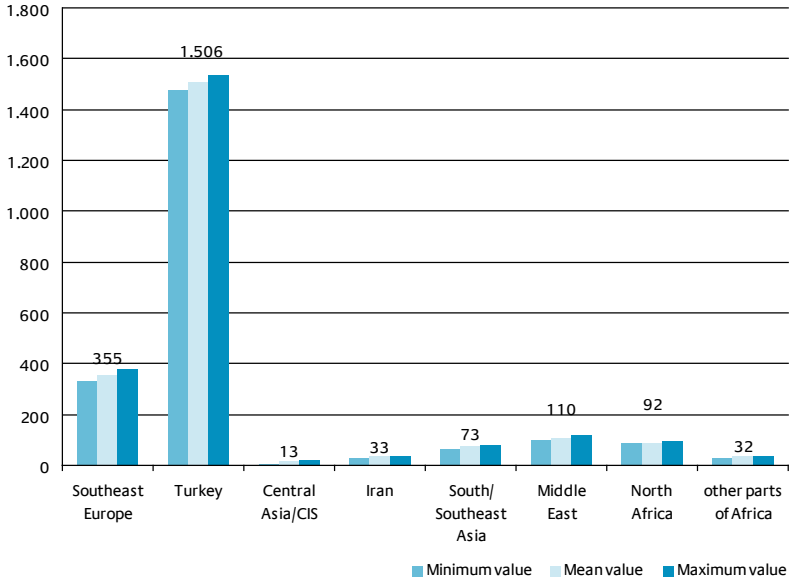
Figure 4 provides an overview of the numerically most significant regions of origin of foreign Muslims living in Germany. These regions were formed by dividing the countries of origin being covered into six groups according to geographical and cultural criteria: South-east Europe, Central Asia/CIS, South/Southeast Asia, the Middle East, North Africa and other parts of Africa. As a result of their special political and religious situations, Turkey and Iran have been shown separately.[30]

It can be seen that a clear majority of the 2.1 to 2.3 million foreign Muslims living in Germany come from Turkey, with a to-

30 The exact assignment of the countries can be seen in table 1.

tal of approximately 1.5 million. The second largest group, with some 355,000 persons, is comprised of those who are citizens of a country in Southeast Europe (figure 4). The remaining foreign Muslims, approximately 353,000 in number, originate from Iran or other countries in South/Southeast Asia, Central Asia/CIS, the Middle East, North Africa or other parts of Africa.

Figure 4: Number of foreign Muslims according to their region of origin (in thousands)



Projection on the basis of MLG 2008, dataset covering all household members and AZR as at 30 June 2008

2.1.2 Number of Muslims with German citizenship and a relevant migrant background

In order to determine the number of Muslims living in Germany who come from one of the nearly 50 countries of origin being covered, calculations include not only those individuals with a corresponding foreign nationality, but also the

number of people with a different nationality that have a corresponding migrant background. Apart from few exceptions, persons with a different nationality are German citizens who either also hold citizenship in one of the countries covered or who used to hold such citizenship, or those who were born, or whose parents were born, in one of the corresponding countries of origin. Individuals with both a German and a relevant foreign nationality could not be taken into account when extrapolating the number of foreign citizens, due to the fact that Germans with an additional nationality are not recorded in the AZR, and that foreigners are deleted from the AZR after they have obtained citizenship. 3 per cent of the individuals who demonstrate a suitable migrant background on account of other characteristics are neither citizens of the countries of origin covered nor Germans, but rather nationals of a different country of origin (e.g. French citizens who were born in Morocco). They have been added to the group of Germans with a relevant migrant background for the purposes of this extrapolation, and have also been included linguistically with this group as a result of the small number of cases.

In contrast to individuals with a relevant foreign nationality, the number of whom is compiled in the AZR, the number of Germans (and the small number of other individuals with a different nationality) with a migrant background from the relevant countries of origin is unknown. This means that multiple steps are necessary in order to estimate the number of German Muslims with a relevant migrant background. In the first step, the corresponding total number of individuals in Germany who come from the predominantly Muslim countries of origin being covered is calculated for the individual countries and country groups. For this purpose, the shares of Germans with a relevant

migrant background are taken from the dataset for all persons (interviewees and household members) covered by the survey in relation to the figures for persons with a corresponding foreign nationality. This share is extrapolated on the basis of data from the AZR separately for each country. Then the extrapolated figure of Germans with a migrant country is respectively added to the number of foreign nationals of the corresponding country.[31] This results in the estimated total number of individuals originating from the countries of origin covered, either because they have a corresponding citizenship or because they have a corresponding migrant background due to other characteristics. After this has been done, the determined mean share for Germans with a migrant background and the minimum and maximum shares calculated for the confidence interval are multiplied by the calculated total number of persons from predominantly Muslim countries. This results in figures for the minimum, mean and maximum shares of Germans with a migrant background for the countries of origin covered. In a second step, the shares of Muslims among Germans with a migrant background are determined from the survey data and the confidence intervals for the various countries and country groups are calculated. In the last step, the corresponding values for the minimum, mean and maximum number of Germans with a migrant background for the countries or country groups are multiplied by the corresponding values for the share of German Muslims with a migrant background, resulting in the minimum, mean and maximum number of German Muslims with a migrant background.

31 Calculation in accordance with the following formula: (p * persons in the AZR / 100-p) + persons in the AZR.

Another difficulty encountered when extrapolating the number of German Muslims with a relevant migrant background lies in assigning a clear primary migrant background to the interviewees and other household members. The length of the interviews meant that the full range of characteristics necessary to clearly define the migrant background was not queried for each and every person in each household. The familial relationship to the interviewee was nevertheless collated, and it was usually possible to state the migrant background for the person in question in this manner. With siblings and children, for example, this means that an assumption is made that they have the same migrant background as the interviewee. For children, the known origin variables for the interviewee as well as for a partner living in the same household are utilised. It is only for other relatives/other persons or persons without any additional information that the variable "nationality/nationalities", which was queried for all individuals living in the household, offers the sole basis for determination. Table 4 shows which variables were utilised in defining the migrant background for each category of individual. It is also clear from this table that those categories of individuals for whom there were only a small number of variables available with which to define the migrant background account for a relatively small number of cases, so that the restricted means available for determining these backgrounds ultimately had barely no effect on the total number of persons with a migrant background.

Table 4: Interviewees and other persons in the household with a German or non-relevant nationality in accordance with their familial relationship to the interviewee

Familial relationship to the interviewee	Variables available for defining the migrant background	Number of cases	
		Absolute	in %
Interviewee himself/herself	- Other nationality/nationalities in addition to German	3.883	31,1
	- Former nationality/nationalities		
	- Country of birth or parents' country of birth		
Partner	- Other nationality/nationalities in addition to German	2.138	17,1
	- Former nationalities		
	- Country of birth		
Child/stepchild	- Other nationality/nationalities in addition to German	4.513	36,2
	- Origin determined using characteristics of the interviewee and their partner		
Mother/father	- Other nationality/nationalities in addition to German	850	6,8
	- Country of birth or interviewee's country of birth		
Sister/brother	- Other nationality/nationalities in addition to German	889	7,1
	- Origin determined using characteristics of the interviewee		
Grandparents	- Other nationality/nationalities in addition to German	20	0,2
	- Origin determined using characteristics of the interviewee		
Other relative	- Other nationality/nationalities in addition to German	82	0,7
Other person	- Other nationality/nationalities in addition to German	84	0,7
No information available	- Other nationality/nationalities in addition to German	18	0,1
Total		12.477	100

Source: MLG 2008, dataset covering all household members

As has already been mentioned in section 2.1.1, an additional difficulty when defining the migrant background is the fact that one person can have multiple relevant migrant backgrounds simultaneously, such as when a person's earlier nationality and country of birth

are different. In all, more than 600 persons evidenced different relevant migrant backgrounds. A hierarchical procedure has therefore been used when defining the primary migrant background, with the variables assigned successively in accordance with the following priorities: 1. Other nationality/nationalities in addition to German; 2. Former nationality/nationalities; 3. Own country of birth; 4. Parents' country/countries of birth; 5. Migrant background on the basis of the familial relationship to the interviewee. For the remaining 227 persons for whom it was not possible to make a clear assignment in spite of this hierarchical procedure, due for example to two additional nationalities, different countries of birth for the parents or other similar reasons, the person in question is assigned the most plausible migrant background, i.e. that which is most frequently evident for the individual themselves or for the relevant individuals in their household. If this also fails to establish clarity as to the background, as a final option the migrant background is chosen in line with the father's side of the family. A total of 10,729 Germans with a relevant migrant background were living in the approximate 6,000 households that were surveyed.

** Due to the fact that no individuals were identified as Saudi Arabian nationals, it is not possible to calculate the corresponding share of persons with a migrant background; it is therefore also not possible to extrapolate the number of Muslims from Saudi Arabia. As there are only 1,714 Saudi Arabian nationals living in Germany according to the AZR as at 30 June 2008, this has hardly any effect on extrapolationsfor Muslims as a whole.
Source: MLG 2008, dataset covering all household members and the AZR as at 30 June 2008
(X = no extrapolation possible / question is not applicable)

Table 5: Number of German Muslims with a relevant migrant background according to their country of origin

Country of origin/ country of origin group according to geographical region	Key parameters for the extrapolation					Extrapolated number of German Muslims with a relevant migrant background (Share of German Muslims * Germans with a migrant background)		
	Number of Germans with migrant background in Muslim Life in Germany 2008	Share of Germans with a migrant background in relation to foreign citizens in Muslim Life in Germany 2008 (in per cent)	Share of Muslims among Germans with migrant background (in per cent)	Number of foreign citizens in Germany according to the Central Register of Foreigners as at: 30.06.2008	Calculated number of Germans with migrant background in Muslim Life in Germany (mean value)	(Calculated values in accordance with the formula for the 95% confidence intervals) Minimum number	(in accordance with the measured values) Mean number	(Calculated values in accordance with the formula for the 95% confidence intervals) Maximum number
Southeast Europe						164.633	194.717	227.449
of which Albania	65	52,8	38,5	10.029	11.239	2.494	4.323	6.596
Bulgaria	122	31,4	2,5	50.845	23.233	0	571	1.388
Former Yugoslavia	772	45,0	33,8	685.107	561.468	162.139	189.823	219.466
Turkey	1.095	45,6	74,0	1.700.408	1.425.687	973.113	1.054.618	1.139.359
Central Asia/CIS						350	4.096	9.014
of which Kazakhstan	1.097	92,0	0,5	54.510	622.890	350	2.839	5.411
Russian Federation	925	80,4	0,1	187.280	769.929	0	832	2.533
Rest of CIS	363	69,7	0,6	33.580	77.149	0	425	1.070
Iran	482	64,0	38,0	55.061	97.931	31.174	37.181	43.643
South/Southeast Asia						98.914	113.617	129.723
of which Afghanistan	702	61,1	70,4	49.081	77.253	49.367	54.363	59.600
Bangladesh	85	76,6	67,1	4.458	14.574	7.461	9.773	12.385
India	281	60,8	9,3	43.175	67.029	3.643	6.202	9.093
Indonesia/Malaysia	61	43,3	11,5	15.743	12.004	338	1.378	2.780
Pakistan	430	62,4	88,1	28.634	47.539	38.104	41.901	45.866
Middle East						191.408	219.289	249.330
of which Egypt	234	81,8	56,8	11.514	51.813	24.732	29.449	34.526
Iraq	382	54,0	62,3	73.371	86.239	46.171	53.730	61.859
Israel	70	57,4	34,3	9.701	13.059	2.563	4.477	6.836
Yemen/Jordan	170	68,3	75,3	10.127	21.792	13.726	16.408	19.330
Lebanon	696	77,2	71,1	38.304	130.047	84.989	92.490	100.302
Saudi Arabia**	7	X	X	X	X	X	X	X
Syria	550	69,4	35,3	28.358	64.450	19.228	22.733	26.476
North Africa						171.530	188.123	205.487
of which Morocco	723	72,7	73,4	66.886	178.445	120.543	131.057	142.008
Rest of North Africa	548	69,2	63,9	39.783	89.349	50.987	57.066	63.478
other parts of Africa	869	64,5	15,4	103.751	188.618	23.583	29.085	34.945
Σ of all country / country groupvalues	10.729	X	X	3.299.706	4.631.737	1.654.705	1.840.724	2.038.950

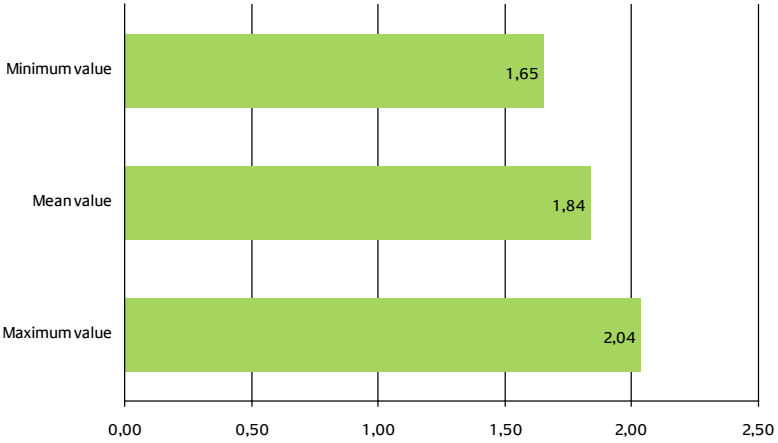
It is clear from table 5 that quite a large number of those individuals from the predominantly Muslim countries being covered are German citizens. The category comprising persons originating from Bulgaria has the smallest share of Germans with a migrant background in relation to foreign nationals. Nearly 70 per cent of persons with a Bulgarian migrant background are Bulgarian citizens; some 30 per cent are German, yet demonstrate a Bulgarian migrant background according to the criteria depicted. High shares of Germans with a migrant background are found among immigrants from Central Asia/CIS, and they make up 92 per cent of persons originating from Kazakhstan. This is due to the fact that many ethnic German repatriates have come to Germany from this region.

The share of Muslims among Germans with a relevant migrant background corresponds for some countries to the shares for persons with a corresponding foreign nationality, as in the case of persons from Bulgaria, Iran, most countries of South/Southeast Asia and the Middle East, for example (table 3 and table 5). There are marked differences for some countries, however. In particular with regard to immigrants from the country group "Rest of CIS", one fact which stands out is that there is an almost total lack of Muslims among the Germans with a migrant background, whereas Muslims account for nearly one in five foreign nationals. This indicates that different groups of immigrants are involved here, as there are no ethnic German repatriates among the foreign nationals.

When the extrapolated figures for the number of Muslims with German citizenship and a relevant migrant background are added together for the various countries or country groups, it is revealed that the 2.1 to 2.3 million Muslims with foreign citi-

zenship are joined by another 1.7 to 2.0 million German Muslims with a migrant background for the corresponding countries (figure 5).

Figure 5: Number of Muslims with German citizenship and a relevant migrant background (in millions)

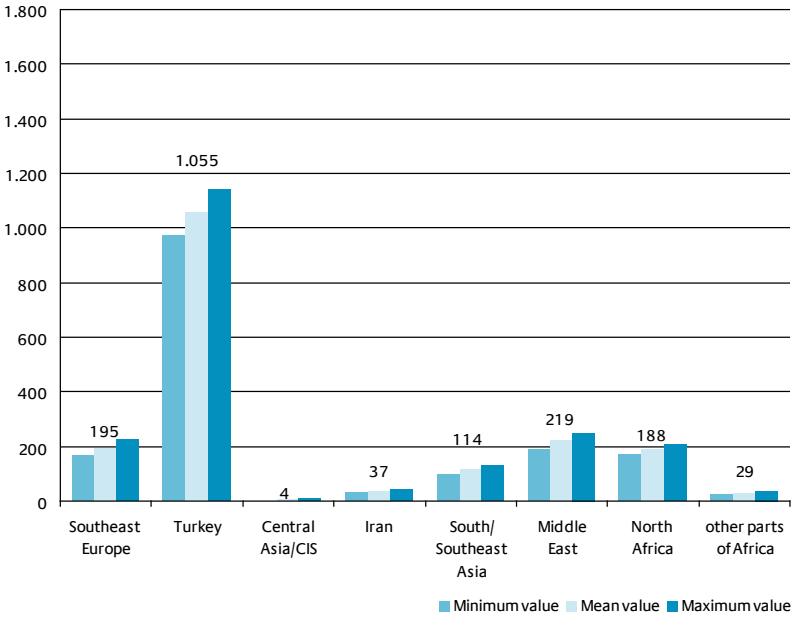


Projection on the basis of MLG 2008, dataset covering all household members and the AZR as at 30 June 2008

As is the case for foreign Muslims, the majority of the Muslims with German citizenship originate from Turkey. In all, this group accounts for between 1.0 and 1.1 million persons (figure 6). Between 191,000 and 249,000 German Muslims originate from the Middle East. German Muslims with a migrant background from Southeast Europe represent the third-largest group. They were by far the second largest group among foreign Muslims. The variation in the rankings is due in part to the relatively small shares accounted for by naturalised citizens, but it is also a result of the fact that the share of Muslims among naturalised citizens from the quite numerous immigrant group from former Yugoslavia is lower than that among persons with

a corresponding primary foreign nationality. This is presumably due to the fact that there are many refugees from the wars of the 1990s among Muslims from the former Yugoslavia. The non-Muslim naturalised citizens include a larger contingent of former guest workers and their dependents who immigrated before the recruitment of foreign workers was banned in 1973.

Figure 6: Number of Muslims with German citizenship and a relevant migrant background according to their region of origin (in thousands)



Projection on the basis of MLG 2008, dataset covering all household members and the AZR as at 30 June 2008

2.1.3 Total number of Muslims according to countries of origin

Addition of the values for the number of Muslims with a relevant foreign nationality and the number of German Muslims with a corresponding migrant background results in the

total number of Muslims with a migrant background from the countries and country groups being covered. This shows that there are between 3.8 and 4.3 million Muslims with German or foreign nationality living in Germany who come from one of the nearly 50 predominantly Muslim countries (table 6). As around 82 million people live in Germany (Bundesinstitut für Bevölkerungsforschung (Federal institute for demographic research); Statistisches Bundesamt 2008: 12), the share of Muslims in the total population stands at between 4.6 and 5.2 per cent. Around 45 per cent of the Muslims living in Germany are German nationals, while around 55 per cent possess a foreign nationality.

** Due to the fact that no individuals were identified as Saudi Arabian nationals, it is not posible to calculate the corresponding share of persons with a migrant background; it is therfore also not possible to extrapolate the number of Muslims from Saudi Arabia. As there are only 1,714 Saudi Arabian nationals living in Germany according to the AZR as at 30 June 2008, this has hardly any effect on extrapolations for Muslims as a whole.

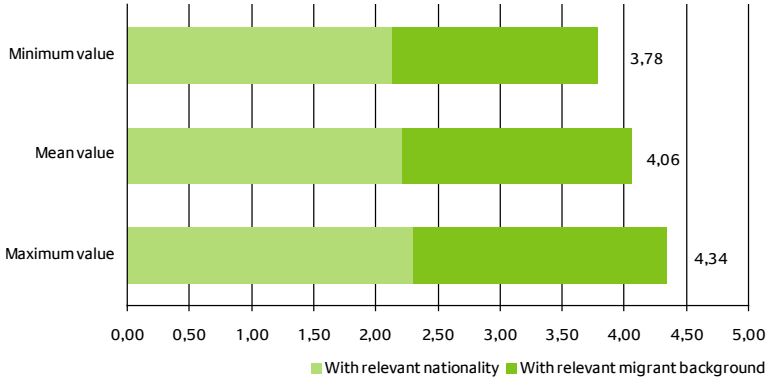
Source: MLG 2008, dataset covering all household members and the AZR as at 30 June 2008
(X = no extrapolation possible / question is not applicable)

Table 6: Number of German and foreign Muslims in Germany according to their country of origin

Country of origin/ country of origin group according to geographical region	Foreign Muslims (see table 2)			German Muslims with a migrant background (see table 4)			Muslims with a migrant background total (Σ of foreign and German Muslims)		
	Minimum number	Mean number	Maximum number	Minimum number	Mean number	Maximum number	Minimum number	Mean number	Maximum number
Southeast Europe	**331.173**	**354.941**	**378.710**	**164.633**	**194.717**	**227.449**	**495.806**	**549.658**	**606.159**
of which:									
Albania	6.109	7.262	8.416	2.494	4.323	6.596	8.603	11.585	15.012
Bulgaria	21	762	1.503	0	571	1.388	21	1.333	2.891
Former Yugoslavia	325.043	346.917	368.791	162.139	189.823	219.466	487.182	536.740	588.257
Turkey	**1.477.091**	**1.506.410**	**1.535.730**	**973.113**	**1.054.618**	**1.139.359**	**2.450.204**	**2.561.028**	**2.675.089**
Central Asia/CIS	**5.293**	**13.126**	**20.959**	**350**	**4.096**	**9.014**	**5.643**	**17.222**	**29.973**
of which:									
Kazakhstan	422	1.136	2.693	350	2.839	5.411	772	3.975	8.104
Russian Federation	1.578	5.826	10.075	0	832	2.533	1.578	6.658	12.608
Rest of CIS	4.136	6.163	8.190	0	425	1.070	4.136	6.588	9.260
Iran	**29.700**	**32.915**	**36.129**	**31.174**	**37.181**	**43.643**	**60.874**	**70.096**	**79.772**
South/Southeast Asia	**66.137**	**72.715**	**79.294**	**98.914**	**113.617**	**129.723**	**165.051**	**186.332**	**209.017**
of which:									
Afghanistan	32.820	34.885	36.950	49.367	54.363	59.600	82.187	89.248	96.550
Bangladesh	3.154	3.772	4.390	7.461	9.773	12.385	10.615	13.545	16.775
India	457	1.670	2.883	3.643	6.202	9.093	4.100	7.872	11.976
Indonesia/Malaysia	4.607	6.297	7.987	338	1.378	2.780	4.945	7.675	10.767
Pakistan	25.099	26.091	27.083	38.104	41.901	45.866	63.203	67.992	72.949
Middle East	**100.515**	**110.363**	**120.211**	**191.408**	**219.289**	**249.330**	**291.923**	**329.652**	**369.541**
of which:									
Egypt	7.026	8.414	9.802	24.732	29.449	34.526	31.758	37.863	44.328
Iraq	40.346	44.248	48.151	46.171	53.730	61.859	86.517	97.978	110.010
Israel	44	746	1.449	2.563	4.477	6.836	2.607	5.223	8.285
Yemen/Jordan	8.428	9.101	9.775	13.726	16.408	19.330	22.154	25.509	29.105
Lebanon	33.908	35.314	36.721	84.989	92.490	100.302	118.897	127.804	137.023
Saudi Arabia**	-	-	-	X	X	X	X	X	X
Syria	10.764	12.538	14.313	19.228	22.733	26.476	29.992	35.271	40.789
North Africa	**87.108**	**91.597**	**96.086**	**171.530**	**188.123**	**205.487**	**258.638**	**279.720**	**301.573**
of which:									
Morocco	30.690	32.609	34.528	120.543	131.057	142.008	151.233	163.666	176.536
Rest of North Africa	56.418	58.988	61.558	50.987	57.066	63.478	107.405	116.054	125.036
other parts of Africa	**28.033**	**32.341**	**36.649**	**23.583**	**29.085**	**34.945**	**51.616**	**61.426**	**71.594**
Σ of all country / country group values	**2.125.894**	**2.214.405**	**2.303.766**	**1.654.705**	**1.840.724**	**2.038.950**	**3.780.599**	**4.055.129**	**4.342.716**

The difference between the minimum and maximum number of Muslims living in Germany who are either citizens of one of the nearly 50 countries of origin covered in this study or have a corresponding migrant background amounts to approximately 563,000 persons. It should nevertheless be noted that the confidence interval for German Muslims with a migrant background is broader than the interval for foreign Muslims (see also figure 7). While the difference between the maximum and minimum value for German Muslims encompasses more than 380,000 people, the discrepancy for foreign Muslims comes to just under 178,000 people. As has been shown, this is due to the fact that two steps are necessary to calculate the number of German Muslims with a migrant background, i.e. the number of Germans with a migrant background must first be determined, and this value must then be used as the basis for determining the number of German Muslims.

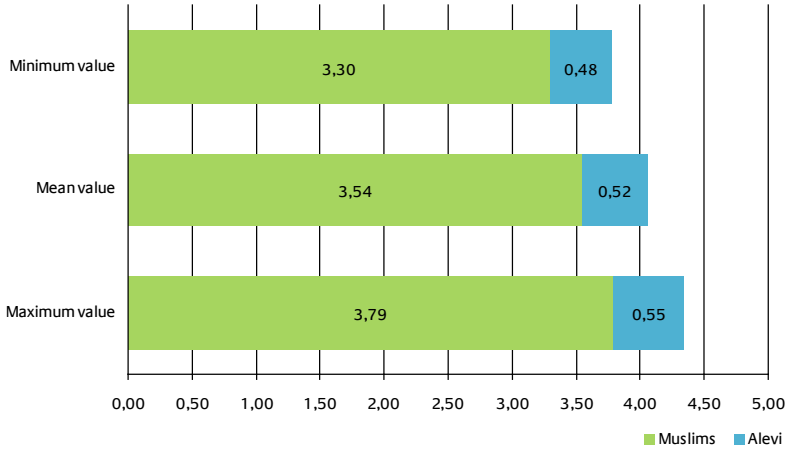
Figure 7: Number of Muslims from the countries of origin being covered - breakdown into foreigners with relevant nationality and Germans with a migrant background (in millions)



Projection on the basis of MLG 2008 , dataset covering all household members and the AZR as at 30 June 2008

According to the findings of the survey, 13 per cent of the Muslims living in Germany are Alevis (cf. section 2.2.2). If one takes this share and applies it to the extrapolated total number of Muslims, this results in a figure of between 480,100 and 551,500 Alevis, and between 3.3 and 3.8 million Muslims of other faiths, living in Germany (figure 8).

Figure 8: Total number of Alevis among Muslims from the countries of origin covered (in millions)

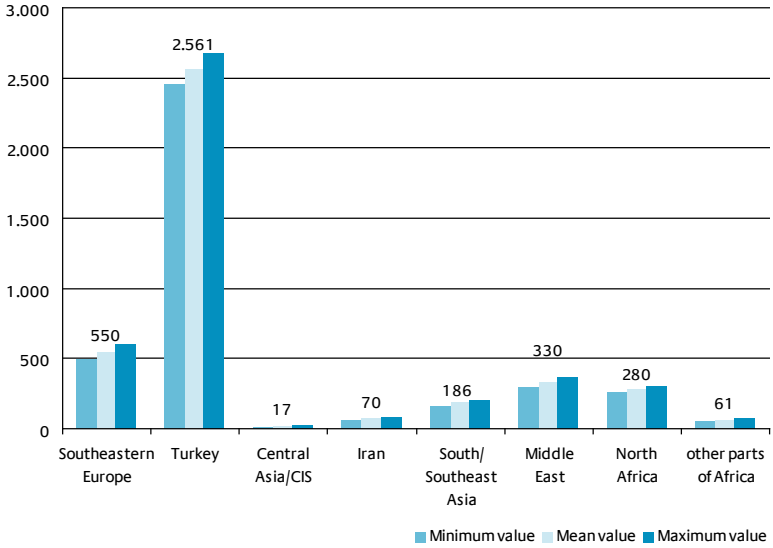


Projection on the basis of MLG 2008, dataset covering all household members and the AZR as at 30 June 2008

It is clear from figure 9 that the Muslims living in Germany are a heterogeneous group with regard to their regional origins; they are nevertheless clearly dominated by the numerous contingent of Muslims originating from Turkey. In all, approximately 2.5 to 2.7 million of the Muslims living in Germany originate from Turkey. The group comprised of those who immi-

grated from Southeast Europe and Muslim dependents thereof who were born in Germany comes a distant second. This group contains between 496,000 and 606,000 persons. The Middle East is the origin of between 292,000 and 370,000 Muslims living in Germany. The remaining 541,000 to 692,000 persons originate from various regions of origin such as Central Asia/CIS, Iran, South/Southeast Asia and Africa.

Figure 9: Total number of Muslims from the countries covered according to their region of origin (in thousands)[32]



Projection on the basis of MLG 2008, dataset covering all household members and the AZR as at 30 June 2008

2.1.4 Comparison of the extrapolated results with other sources of data

The figure which has been extrapolated on the basis of the "Muslim Life in Germany" survey and data from the AZR,

32 The percentage distribution of Muslims by region of origin is presented in figure 10 in section 2.2.1.

which indicates that between 3,8 and 4,3 million Muslims are living in Germany, exceeds previous assumptions. In Bundestag document 16/5033 published in 2007, an estimate based on the AZR and the naturalisation statistics from 2006 put the figure at just under 3.4 million. This discrepancy of between 400,000 and 700,000 persons can be attributed to the fact that the estimate only took into account 20 predominantly Muslim countries, or just under half of the countries which have been included in the "Muslim Life in Germany" project.[33]

Extrapolations of the number of Muslims in Germany are usually based on the number of individuals living in Germany who originate from predominantly Muslim countries. This procedure was also used for the extrapolation cited above. One problem with this procedure lies in the fact that it is not possible to determine a person's religious affiliation solely on the basis of their nationality for those who originate from religiously heterogeneous countries such as Lebanon. Estimates of this type usually allow for this fact by taking the statistics for the share of Muslims in the corresponding country of origin and applying the values found there to the corresponding group of origin in Germany. Data sources for this include the CIA World Factbook and Philip's Geographical Digest (Brown 2000: 97). However, this procedure ignores the fact that it often ethnic and religious minorities who emigrate in the greatest numbers, meaning that the religious composition of the country of origin is not necessarily the same as the religious composition of an immi-

33 The following countries were not taken into account: Southeast Europe (with the exception of Bosnia-Herzegovina), the Central Asia/CIS region, India, Israel and countries from the other parts of Africa. According to the extrapolations for the Muslim Life in Germany study, between 621,000 and 808,000 of the Muslims living in Germany come from these countries (although this figure includes Muslims from Bosnia-Herzegovina).

grant group in Germany. Religious affiliation can also change in the wake of migration - a problem which is familiar to experts (Brown 2000: 97). In order to avoid the problems entailed by this indirect method, a direct method is recommendable, i.e. surveying the population to determine their religious affiliation. In addition to providing an estimate with greater validity, this also offers the advantage that questions on subjective elements such as religiousness and attendance of religious events can also be asked.

The results of the "Muslim Life in Germany" survey confirm that it is not possible to draw any reliable conclusions regarding immigrant groups living in Germany on the basis of the religious composition of their country of origin. If one compares the share of Muslims identified in the survey with the share of Muslims in the country of origin as stated in the CIA World Factbook (Central Intelligence Agency 2008), large differences are evident for almost every country (table 7). The assumption that religious minorities account for a disproportionately large number of immigrants from some countries of origin is borne out. Iraq, for example, is stated as having a population which is 97 per cent Muslim, yet of the household members covered by the survey, just under 60 per cent are Muslim, and some 24 per cent are members of a different religion. Another reason, however, which has rarely been discussed to date, is the fact that national statistics often list people who no longer feel affiliated to any particular religion under their earlier religious affiliation or under the religious affiliation of their parents. The fact that this leads to an overestimation of the number of Muslims is made clear by the unexpectedly high percentage of people from predominantly Muslim countries living in Germany who state that they do not belong to any religion – more than 50 per cent of

Albanians and nearly 40 per cent of Iranians, for example. Each of these findings confirms the necessity of determining the religious composition of important immigrant groups in order to empirically determine the number or Muslims living in Germany, as has been done for the "Muslim Life in Germany" project.

Table 7: Religious affiliation of individuals with a migrant background according to their country of origin in comparison with the religious composition of the population of their country of origin according to the CIA World Factbook (part 1)

	Muslims according to the CIA World Factbook at 18.12.2008 (in per cent)	Religious affiliation of the household members covered by the survey according to MLG 2008 (in per cent)			
		Muslim	Other religious affiliation	No religious affiliation	Total
Afghanistan	99,0	69,4	10,2	20,4	100,0
Egypt	90,0	62,4	18,4	19,2	100,0
Albania	70,0	32,6	13,2	54,2	100,0
Bangladesh	83,0	67,6	2,9	29,4	100,0
Bulgaria	12,2	1,6	46,0	52,4	100,0
Former Yugoslavia	X	39,6	35,6	24,8	100,0
India	13,4	7,3	66,7	26,0	100,0
Indonesia/Malaysia	X	25,0	50,0	25,0	100,0
Iraq	97,0	58,7	24,4	16,8	100,0
Iran	98,0	48,7	12,9	38,4	100,0
Israel	16,0	21,7	39,1	39,1	100,0
Yemen/Jordan	X	80,0	4,7	15,3	100,0

Table 7: Religious affiliation of individuals with a migrant background according to their country of origin in comparison with the religious composition of the population of their country of origin according to the CIA World Factbook (part 2)

	Muslims according to the CIA World Factbook at 18.12.2008 (in per cent)	Religious affiliation of the household members covered by the survey according to Muslim Life in Germany 2008 (in per cent)			
		Muslim	Other religious affiliation	No religious affiliation	Total
Kazakhstan	47,0	0,5	69,3	30,2	100,0
Lebanon	59,7	74,0	7,6	18,4	100,0
Morocco	98,7	77,8	1,8	20,3	100,0
Pakistan	95,0	86,6	1,5	11,9	100,0
Rest of North Africa	X	69,4	5,9	24,7	100,0
Rest of central Asia/CIS	X	5,2	57,0	37,8	100,0
Rest of Africa	X	22,1	60,7	17,1	100,0
Russian Federation	12,5	1,3	57,9	40,8	100,0
Syria	90,0	40,7	37,6	21,7	100,0

Source: CIA World Factbook as at 18 December 2008 and MLG 2008, dataset covering all household members, weighted (X = no figures given in the CIA World Factbook, as the project states were compiled into groups)

Another difficulty encountered in extrapolating the number of Muslims in Germany lies in the fact that while the number of foreign nationals living in Germany from each country of origin is known, there is no information on the number of Germans with a migrant background for most of the countries of origin covered in the Muslim Life in Germany study. This means that, unlike for foreign nationals, there are no external substantiated figures provided by official statistics or other such sources for Germans with a migrant background which

could be used to extrapolate the shares of Muslims on the basis of their specific group of origin. As a result, the extrapolations performed here are based on a projection of the share of naturalised persons with a migrant background as found by the survey onto the corresponding number of foreign nationals, with the resulting figures being used as the basis for determining the number of Muslims. When the share of Germans with a migrant background as determined by the study varies from the (unknown) share of this population group in Germany, this also implies that the projected number of Muslims with a migrant background has been underestimated or overestimated.

The naturalisation statistics are available for use as an external data source for estimating the number of German Muslims with a migrant background. These statistics show the number of naturalised citizens according to their former nationality, which means that the number of naturalised citizens can be added to the number of foreigners. However, there are many reasons why the utilisation of naturalisation statistics as the data source for determining the number of persons with a migrant background is not a suitable alternative. The extent to which historical naturalisation figures are to be used is wholly arbitrary. This goes hand in hand with the problem that the cumulative naturalisation figures do not contain any information on the migration behaviour, mortality or fertility of the naturalised citizens, and thus do not reflect the structure or situation of naturalised persons with a migrant background. In addition, this source excludes or does not fully include some groups, such as children from bi-national marriages or the children born to foreigners in Germany who are covered by the obligation to choose citizenship.

Furthermore, the Mikrozensus (MZ, microcensus) conducted by the Statistisches Bundesamt (Federal Statistical Office) has provided the number of persons with a migrant background since 2005 (Federal Statistical Office 2007), revealing that approximately 15 million people with a migrant background are living in Germany. While evaluations of the microcensus offer information on the ratio of foreign citizens to persons with a migrant background as a whole, and on the absolute number of Germans with a migrant background, which has also been extrapolated in the Muslim Life in Germany project using its findings (see Afentakis/Bihler 2005), as a result of the small number of cases for many countries of origin, there are only a small number of populous groups of origin for which the composition has been identified according to detailed migration status. This means that the microcensus data do not offer a suitable statistical basis with which the shares of Muslims as determined in the Muslim Life in Germany survey could be extrapolated for each group of origin. They can nevertheless be utilised for the purposes of a rough estimate on the basis of the survey data. According to the 2007 microcensus, just over half of those persons with a migrant background living in Germany are German citizens (table 8). This share is slightly higher among household members covered by the Muslim Life in Germany survey, at 58 per cent. This higher share is plausible, however, as the study covers countries of origin such as Kazakhstan which are the source of many ethnic German repatriates with German citizen-

ship who have emigrated to Germany, yet does not cover countries from which few people have become naturalised citizens, such as Italy, Greece etc., which are the source of a large number of immigrants with foreign nationality.

Turkey is the only country for which comparisons by group of origin can be carried out between the survey results and the microcensus using the corresponding share of German and foreign nationals among persons with a migrant background.[34] However, this comparison is hindered by the fact that relevant subcategories given in the microcensus for detailed migration status are not totalled up to the total number of persons with a migrant background for the corresponding group of origin. Instead, subgroups (number of foreigners, number of Germans who obtained citizenship through naturalisation) are more commonly given. With regard to approximately 5 per cent of persons of Turkish origin, it is not possible to determine if they are Turkish or German citizens using the figures given, for example. (table 8). This is due at least in part to the fact that while explicit figures are stated on naturalisation, no such figures are provided on other methods of obtaining German citizenship (such as having a German parent or the citizenship option).

34 While persons with a migrant background from Kazakhstan and Russia were also dealt with separately, the corresponding category only contains a small proportion of ethnic German repatriates in each case. The majority of ethnic German repatriates were assigned to the category "ethnic German repatriates" without any designation of their region of origin (see Federal Statistics Office 2008b: 8). In the Muslim Life in Germany survey, on the other hand, ethnic German repatriates are contained under the category of persons with a corresponding migrant background, which means that the numbers cannot be compared to those in the microcensus.

Table 8: Share of German and foreign citizens in the 2007 microcensus and in the Muslim Life in Germany study 2008 in comparison (in per cent)

Persons with a migrant background	2007 micro-census (in per cent)			MLG 2008 (in per cent)	
	Persons without nationality specification*	Foreign nationals	German nationals	Foreign nationals (mean value)	German nationals (mean value)
Total	0,0	47,2	52,8	41,6	58,4
Turkey	5,1	73,6	21,3	54,4	45,6

Source: Federal Statistical Office 2008b: 176 ff. and MLG 2008, dataset covering all household members, unweighted

* Calculated from the difference between the foreign and German persons from the corresponding country of origin and the total number of persons with a more narrowly defined migrant background.

Table 8 shows that the share of Germans with a migrant background as determined by the Muslim Life in Germany study is higher than the share determined by the microcensus. With regard to the extrapolation it is to be noted that an overstated share of Germans with a migrant background vis-à-vis the total population leads to an overestimation of the number of Germans with a migrant background for the corresponding country of origin. This also means that the number of German Muslims for the corresponding country, and therefore the total number of Muslims, is overestimated. An overestimation of the number of Germans with Turkish origin also implies an overestimation of the total number of Muslims, as this is a very large group of origin that accounts for a large share of Muslims.

One possible cause of the discrepancies between the Muslim Life in Germany study and the microcensus with regard to Germans with a migrant background in specific groups of

origin is the fact that there are proportionally more persons without any landline among foreign immigrants who therefore could not be reached though the Muslim Life in Germany survey (section 1.2). Participation in interviews for the Muslim Life in Germany project was also voluntary, whereas this is mandatory in the microcensus. It is possible that naturalised citizens are more willing to take part in a voluntary interview than foreign nationals.

Another explanation for some of this discrepancy is the previously outlined and not inconsiderable share of individuals in microcensus reports for whom it is not clear if they are German citizens with a corresponding migrant background or foreign citizens. It is also possible that the cluster sampling method utilised in the microcensuses (Federal Statistical Office 2008a: 4 f.) leads to an over-counting of persons with a migrant background who live in ethnically segregated residential areas, and an under-counting of persons with a migrant background living in residential areas with a larger Germany component (see also Rendtel/Schimpl-Neimanns 2001: 88 ff). Among the population with a migrant background it is those who are upwardly mobile who are more likely to leave less attractive, ethnically segregated residential areas, however (Häusserman/Siebel 2001: 58). If one also takes into account the fact that naturalised citizens tend to do better than foreigners from the same background in terms of numerous indicators such as level of education and occupational position, as well as in terms of their frequency of contact with Germans (see for example Haug 2003; Salentin/Wilkening 2003, Federal Statistical Office 2007; Seibert 2008; Ministry for Intergenerational Affairs, Family, Women and Integration of the State of North Rhine-Westphalia 2008: 21), it can be assumed that naturalised citizens are proportion-

ally less likely to be living in ethnically segregated areas than foreigners. As a result, these developments could contribute to the over-counting of migrants with foreign citizenship in the microcensus. The assumption that Germans with a migrant background are in some cases systematically under-counted in the microcensus is supported by a study by Seifert (2008: 13). Utilising various plausibility checks and the composition of the group of ethnic German repatriates according to their countries of origin, Seifert was able to demonstrate that the microcensus markedly under-counted the number of ethnic German repatriates in North Rhine-Westphalia.

2.2 The structure of Muslims in Germany

Now that the number of Muslims with foreign nationality or a migrant background has been quantified in section 2.1, its structure will now be examined in more detail. The categories are region of origin, nationality, denomination, gender, age and distribution among the Federal states. In addition, the structural differences between Muslims and non-Muslims from corresponding regions of origin are also explored. As with the extrapolations, this will take into account the assessment of the information provided for all 16,992 household members with a relevant nationality or relevant primary migrant background covered by the survey, as well as a valid specification of religious affiliation. In order to compensate for the disproportionate structure of the sample, the dataset has been weighted for the structural findings.[35]

35 The household weighting was used.

2.2.1 Muslims: Immigrants from predominantly Muslim regions of origin

52 per cent of the individuals covered in these households who were either citizens of one of the countries of origin being covered or had a relevant migrant background are Muslims (table 9). 22 per cent of persons originating from a predominantly Muslim country belong to a Christian denomination. Jews and members of other religions, with a share of 3 per cent, are relatively rare. At 23 per cent, a considerable proportion of individuals from predominantly Muslim countries do not belong to any religion.

Table 9: Persons with a migrant background according to religion and region of origin (in per cent)[36]

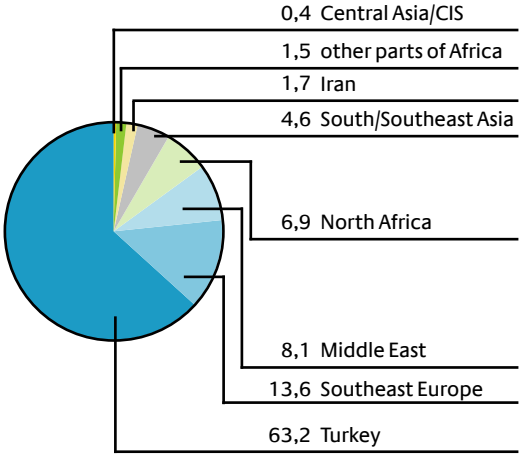
	South-east Europe	Turkey	Central Asia/ CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa	Total
Muslim	37,2	81,4	1,2	48,7	57,2	59,3	74,6	22,1	52,0
Christian	34,1	2,7	55,7	10,3	8,8	17,4	3,4	59,2	22,1
Jewish	0,1	—	3,0	0,7	—	1,1	—	0,0	0,8
Other	0,6	1,2	2,0	1,9	13,9	2,8	0,0	1,4	1,9
None	27,9	14,7	38,0	38,4	20,0	19,5	22,0	17,1	23,3
Total in %	100,0	100,0	100,0	100,0	100,0	100,0	100,0	100,0	100,0
Total (n)	2.226	2.401	2.864	753	2.551	3.064	1.786	1.347	16.992

Source: MLG 2008, dataset covering all household members, weighted.
Unweighted number of cases: 16,992

36 These values relate to all of the persons with a migrant background living in the households. They are the definitive values for structural findings. The distribution among the Muslims surveyed for those 16 years of age and older may deviate slightly (see table 12).

The compositions of the individual groups of origin vary greatly with regard to religious affiliation. There is a disproportionately large share of Muslims among immigrants from Turkey and North Africa and their dependents. More than 80 per cent of persons of Turkish origin are Muslims; the figure for North Africans is 75 per cent. With a share of 1 per cent, Muslims form a clear minority among persons from Central Asia/CIS. Most of the immigrants from this region of origin and from other parts of Africa belong to a Christian religion. Persons who do not belong to any religion are particularly common among the Central Asia/CIS group of origin and among Iranians, with a share of 38 per cent in both cases.

Figure 10: Muslims according to region of origin (in per cent)



Source: Extrapolation results on the basis of MLG 2008, dataset for all household members and the AZR data as at 30 June 2008 (Table 5, mean value)

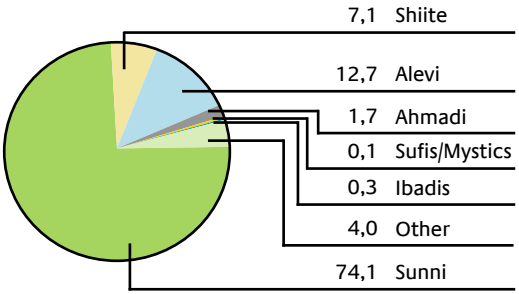
A consideration of the composition of all Muslims living in Germany according to region of origin reveals that a clear majority originate from Turkey at 63 per cent (figure 10). At

nearly 14 per cent, Muslims from Southeast Europe comprise the second largest group. Between 5 and 8 per cent of Muslims either immigrated from South/Southeast Asia, North Africa or the Middle East or have a corresponding migrant background. Iranians and Muslims from other parts of Africa each account for 2 per cent of the Muslims living in Germany. Less than 1 per cent of the Muslims in Germany originate from Central Asia/CIS.

2.2.2 Denominational breakdown

As expected, an examination of the religious affiliation of the Muslims living in Germany reveals that there is a large contingent of the Sunni faith. Sunnis make up 74 per cent of the Muslims living in the households covered (figure 11).

Figure 11: Muslims according to denomination (in per cent)[37]



Source: MLG 2008, dataset covering all household members, weighted. Unweighted number of cases: 6,669

Even when a distinction is made according to origin, the Sunni faith dominates in nearly all groups. The only exception is provided by the Iranians, as those Iranians who are Muslim

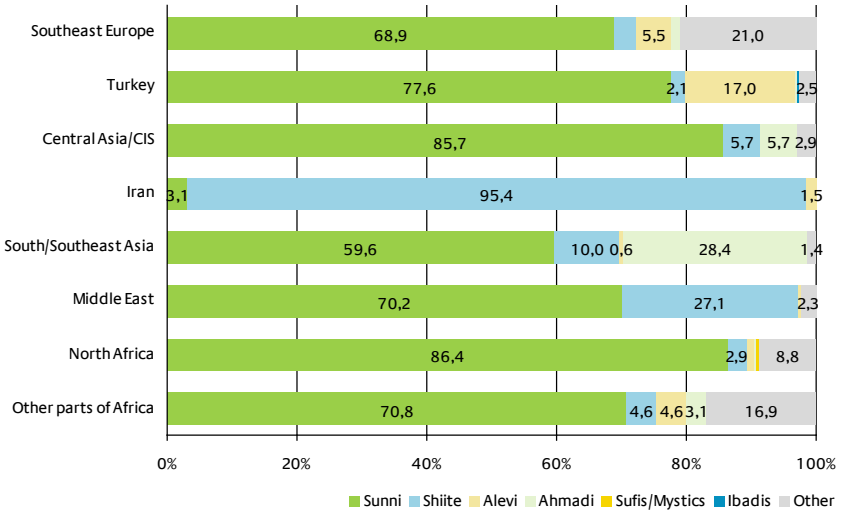
37 These values relate to all of the persons with a migrant background living in the households. They are the definitive values for structural findings. The distribution among the Muslims surveyed for those 16 years of age and older may deviate slightly (see figure 25).

are primarily of the Shiite faith. Alevis make up 13 per cent of the total number of Muslims, making them the second largest faith group.

This is due primarily to the fact that they account for 17 per cent of the large group of Turkish origin. There are very few Alevis to be found in other groups of origin.[38] Members of smaller faiths such as the Ahmadi, Sufis/Mystics and Ibadis are also a minority with regard to Muslims living in Germany, as taken together they amount to fewer than 3 per cent of the total. The Ahmadi account for a striking 28 per cent of the Muslims from South/Southeast Asia, however. In all, 4 per cent of Muslims belong to another Muslim faith, the precise identity of which was not defined (figure 12).

38 The Alevi religious community ultimately originates from Anatolia in Turkey. Other groups in other regions use the same or a similar term, however, such as the community of the Alawites in Syria. As a result of transliteration of the term from Arabic to Latin script and unclear pronunciation of the name of the faith in a telephone interview, misunderstandings may arise. As a result, among the groups of origin outside of Turkey Alawites may be mistakenly identified as Alevis (see also Sökefeld 2008a: 32 ff). This has no bearing on the statistics due to the small number of potential cases concerned.

Figure 12: Muslims according to denomination and region of origin (in per cent)[39]



Source: MLG 2008, dataset covering all household members, weighted.
Unweighted number of cases: 6,669

2.2.3 Gender and age structure

There is a surplus of men among the immigrants and their dependents from the nearly 50 countries of origin covered. 53 per cent of the household members with a relevant nationality or relevant migrant background are male, and 47 per cent female (table 10). This means that the share of the men among the group of persons covered by the study is higher than it is among the total group of persons with a migrant background living in Germany. According to the 2007 microcensus, the share of men among persons with a migrant background is 51 per cent (Federal Statistical Office 2008b: p. 176, own calculations). The

39 These values relate to all of the Muslims living in the households. They are the definitive values for structural findings. The distribution among the Muslims surveyed for those 16 years of age and older may deviate slightly (see table 17).

reverse situation applies with regard to the proportion among the German population without a migrant background, as with a share of 51 per cent there are slightly more women than men among long-term German residents.

Table 10 Persons with a migrant background according to their gender, religious affiliation and region of origin (in per cent)[40]

	South-east Europe	Turkey	Central Asia/ CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa	Total
Muslims									
Male	51,2	50,9	48,9	53,9	55,6	58,2	60,0	66,4	52,5
Female	48,8	49,1	51,1	46,1	44,4	41,8	40,0	33,6	47,5
Members of other religious communities									
Male	51,7	56,6	48,4	53,7	56,6	56,7	45,8	57,3	51,1
Female	48,3	43,4	51,6	46,3	43,4	43,3	54,2	42,7	48,9
No religious affiliation									
Male	60,8	53,8	51,8	57,2	59,0	58,3	51,0	63,9	54,9
Female	39,2	46,2	48,2	42,8	41,0	41,7	49,0	36,1	45,1
Total									
Male	54,0	51,6	49,7	55,2	56,5	57,9	57,5	60,3	52,7
Female	46,0	48,4	50,3	44,8	43,5	42,1	42,5	39,7	47,3

Source: MLG 2008, dataset covering all household members, weighted. Unweighted number of cases: 16,984

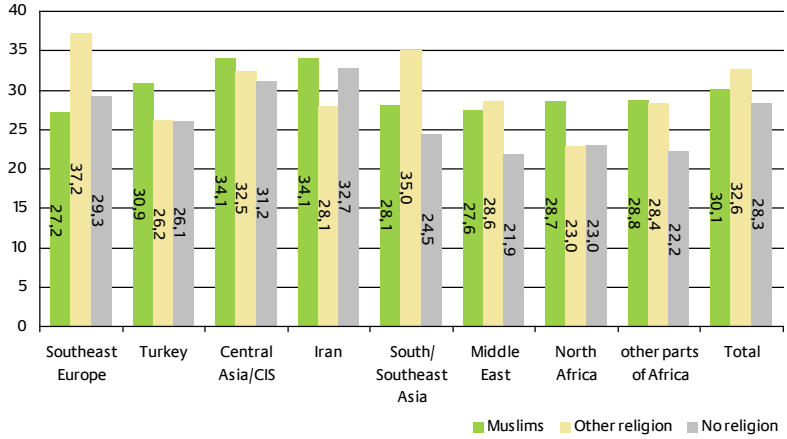
The share of men is larger among the group of Muslims and members of other religious communities, as well as among householder members with no religious affiliation. However, this uneven gender distribution is most evident among the group of persons with no religious affiliation. The aforemen-

40 These values relate to all of the persons with a migrant background living in the households. They are the definitive values for structural findings. The distribution among the Muslims surveyed for those 16 years of age and older may deviate slightly (see table 13).

tioned finding is attributable less to any gender-based difference in migration behaviour of the groups of origin and rather to the fact that men are more likely to state that they have no religious affiliation. If the numbers are examined with regard to religion and region of origin, it is notable that many groups demonstrate a more even gender balance among other religions than Muslims.

Among the Muslim group, the surplus of men is particularly pronounced among immigrants from other parts of Africa, a group in which the share of men is twice as high as that of women. There is also a preponderance of men among Muslims from North Africa and the Middle East, however. The genders are relatively balanced among the two largest groups of origin, Southeast Europeans and Turks. Central Asia/CIS is the only region of origin from which there are more Muslim women than men.

Figure 13: Average age of persons with a migrant background according to religion and region of origin (in years)[41]



Source: MLG 2008, dataset covering all household members, weighted. Unweighted number of cases: 16,661

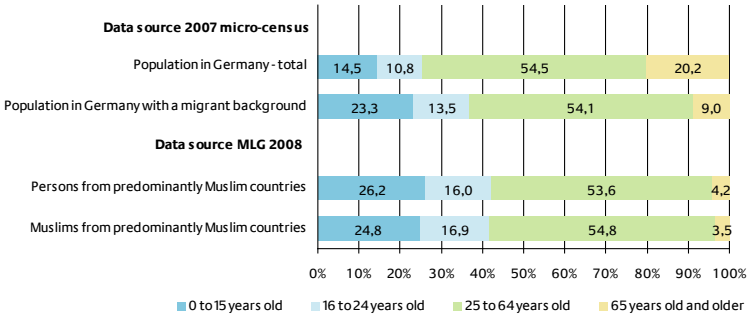
The average age of household members for the countries of origin covered is 30.3 years old. Persons without a religious affiliation are considerably younger, while Muslims, at 30.1 years of age, are slightly younger and members of other religions are older (figure 13). The average age of Muslims from various regions of origin varies between a low of 27.2 years among immigrants from Southeast Europe and their dependents and a high of 34.1 years among persons from Iran or Central Asia/CIS.

If a comparison is made between the age structure of the population of Muslims studied with the total population of Germany and the population in Germany with a migrant background using data from the 2007 microcensus, it becomes clear that this is a young population group. The microcensus

41 These values relate to all of the persons with a migrant background living in the households. They are the definitive values for structural findings. The distribution among the Muslims surveyed for those 16 years of age and older may deviate slightly (see figure 18).

has shown that persons with a migrant background who are living in Germany are much younger than the overall population (figure 14). In particular, the share of children and young people under the age of 25 is markedly higher among persons with a migrant background than it is among the general population. The share of those over 64 years of age, on the other hand, is considerably lower. These differences are attributable to the fact that it is primarily young people who immigrate, and many of these have yet to reach retirement age. The persons covered in the study who originate from predominantly Muslim countries tend to be younger than the total group of people with a migrant background living in Germany. The share of children and young adults is a good 5 percentage points higher, while the share of senior citizens is just under half as large. The differences that have been found apply not only to the superordinate group of all persons from predominately Muslim countries regardless of their religious affiliation, but also to the group of Muslims in Germany originating from the corresponding countries.

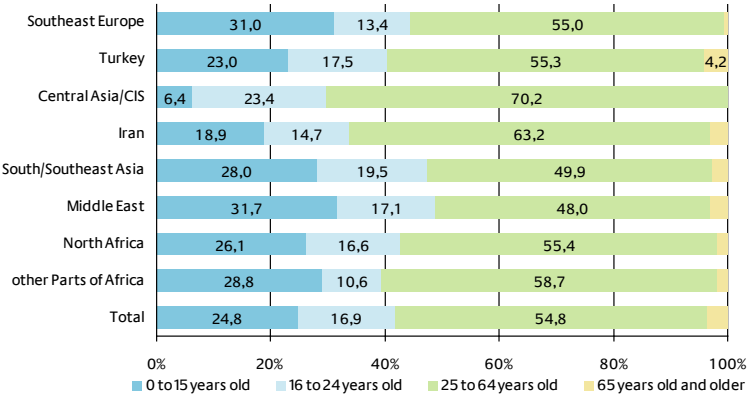
Figure 14: Comparison of the age structure of persons with a migrant background with the age structure for the German population as a whole from the 2007 microcensus (in per cent)



Data sources: 2007 microcensus and MLG 2008, dataset covering all household members

The age structure of Muslims living in Germany varies markedly among various countries of origin. Particularly large shares of children, young people and young adults under the age of 25, i.e. an age at which many are still in training, can be found among Muslims form South/Southeast Asia and the Middle East (figure 15). The group of 25 to 64 year olds, i.e. persons in the prime of their working lives, is particularly large among Muslims from Central Asia/CIS, Iran and other parts of Africa.

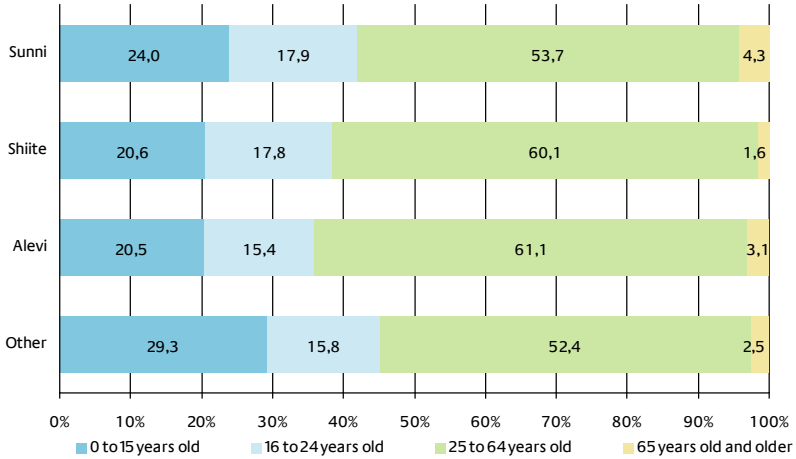
Figure 15: Age structure of Muslims according to countries of origin (in per cent)



Source: MLG 2008, dataset covering all household members, weighted.
Unweighted number of cases: 7,982

A differentiation of the age structure of the Muslim population in Germany by faith for the countries of origin covered reveals that Sunnis and members of the smaller Muslim denominations that are grouped under "other" here tend to be younger than the Shiites and Alevis (figure 16). In each of the last two groups, the share of children and young people below the age of 16 is lower, while the share of those between the ages of 25 and 64 is markedly higher.

Figure 16: Age structure of Muslims according to denomination (in per cent)



Source: MLG 2008, dataset covering all household members, weighted.
Unweighted number of cases: 6,537

2.2.4 Regional distribution among the Federal states

98 per cent of Muslims in Germany live in the old Federal states and East Berlin (table 11). There are, however, differences between the groups of origin. Of the relatively small group of Muslims from Central Asia/CIS, nearly 13 per cent live in the new Federal states, while only about five per cent of Muslims from the Middle East and from North Africa live there. For Muslims from other groups of origin, fewer than 5 per cent of each group live in the new Federal states. The figures are particularly small for the share of Muslims from Turkey and other parts of Africa, at below 1 per cent in each case. The largest share of Muslims in the new Federal states is to be found in Saxony. Overall, however, it can be stated that members of the Muslim religion are barely represented in the new Federal states.

Table 11: Distribution of Muslims among the Federal states according to their region of origin (in per cent)

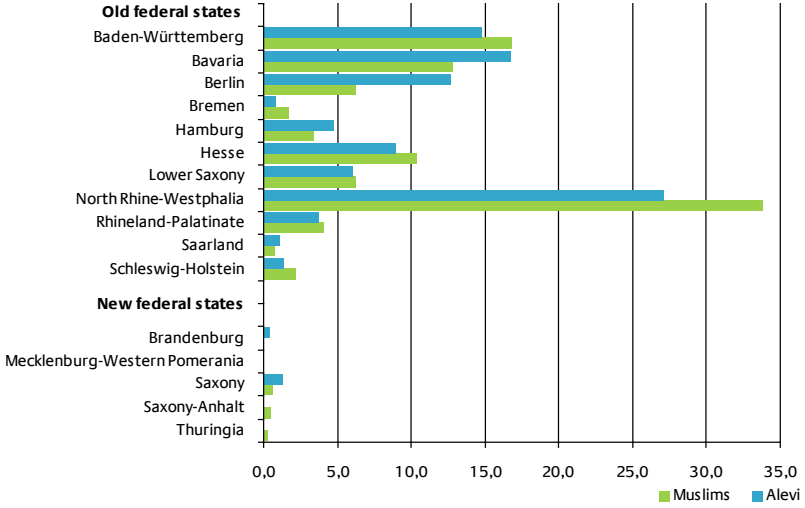
	South-east Europe	Turkey	Central Asia/ CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa	Total
	Old Federal states								
Baden-Württemberg	21,7	18,3	0,0	11,7	9,4	9,5	8,2	5,6	16,6
Bavaria	12,7	14,1	26,1	12,7	9,4	11,3	7,6	16,8	13,2
Berlin	3,5	6,9	2,2	5,9	5,0	16,4	2,7	15,0	6,9
Bremen	0,5	1,8	—	2,0	1,8	1,1	1,3	3,7	1,6
Hamburg	1,2	3,2	—	5,4	13,1	3,5	2,3	15,0	3,5
Hesse	14,3	8,3	0,0	11,7	27,2	5,4	20,3	8,4	10,3
Lower Saxony	12,8	5,0	2,2	4,9	6,3	9,8	5,1	6,5	6,2
North Rhine-Westphalia	23,9	35,3	54,3	38,0	18,3	29,3	39,0	17,8	33,1
Rhineland-Palatinate	4,2	3,9	2,2	1,5	3,7	3,9	6,3	4,7	4,0
Saarland	1,2	0,6	0,0	2,4	0,5	1,2	1,1	1,9	0,8
Schleswig-Holstein	0,4	2,1	0,0	1,5	3,4	4,4	1,5	3,7	2,1
Old Federal states - total	96,7	99,4	87,2	97,5	97,9	95,5	95,2	99,1	98,4
	New Federal states								
Brandenburg	0,3	0,1	—	0,5	0,3	0,3	0,2	—	0,1
Mecklenburg-Western Pomerania	0,4	—	6,5	—	—	0,6	—	—	0,1
Saxony	0,6	0,3	—	2,0	1,0	2,4	3,0	0,9	0,7
Saxony-Anhalt	2,0	0,2	2,2	—	—	0,6	0,8	—	0,4
Thuringia	—	0,1	4,3	—	0,8	0,5	0,6	—	0,2
New Federal states - total	3,3	0,6	12,8	2,5	2,1	4,5	4,8	0,9	1,6

Source: MLG 2008, dataset covering all household members, weighted.
Unweighted number of cases: 8,171

Muslims are widely spread geographically across the old Federal states. The highest share is to be found in the populous Federal state of North Rhine-Westphalia, which is home to one in three Muslims in Germany. It is followed by Baden-Württemberg, Bavaria and Hesse, each with a share of more than 10 per cent. The seven remaining, mostly smaller old Federal states account for roughly 25 per cent of Muslims.

If, with regard to the geographic distribution across the Federal states, a distinction is made between Muslims of various faiths and Alevis, no particular differences emerge. Federal states with a high share of Muslims also tend to have a high share of Alevis (figure 17), whereas Federal states in which few Muslims live are also home to relatively few Alevis. Berlin is an exception, with a markedly higher share of Alevis.

Figure 17: Geographic distribution of Muslims and Alevis among the Federal states (in per cent)



Source: MLG 2008, dataset covering all household members, weighted.
Unweighted number of cases: 8,171

3 Sociodemographics and migration biography

The information on all household members was employed for the analyses in chapter 2 on the number of Muslims living in Germany from the countries of origin covered by the study, on key structural characteristics and their geographic distribution across the Federal states. The information is based on statements by the interviewees, who were requested in the course of the interview to provide information on the other persons living in their households as well. The differences between the respective country of origin groups and between Muslims and adherents to other faiths is examined in detail below, together with aspects of their social integration. The far more detailed information on the actual interviewees was evaluated for this purpose. In contrast to the analyses carried out in chapter 2, this information relates to the group of interviewed Muslims aged 16 and over. The data record was weighted, in order to compensate for the lack of balance regarding the countries of origin in the employed sample.[42] The key structural characteristics of the interviewees are presented below, so as to enable a better assessment of the information furnished.

54 per cent of the interviewees with a migrant background stated that they were of the Muslim faith in the interview (Table 12). This means that more than one in two of the interviewees with a migrant background are Muslims. 26 per cent

42 The person weighting was used. See Pupeter/Schneekloth (2008: 30ff) for further information on weighting.

of the interviewees who originate from a predominantly Muslim country nevertheless stated that they belong to a Christian religion. A further 17 per cent stated that they do not belong to any religious community. 4 per cent of interviewees described themselves as Jews or adherents to another religion. With regard to religion, this reveals similar trends to those which have already been ascertained for the members of the households (Table 9). A noticeable aspect, however, is that the share of persons declaring that they have no allegiance to any religion is higher among the surveyed household members than among the interviewees. This is presumably attributable to the fact that less religious interviewees regard themselves as belonging to a religion on account of formal membership (of a church, etc.) or due to their upbringing, while classifying their children as not belonging to any religion on account of their non-religious upbringing.

The percentage of interviewed Muslims according to regions of origin ranges from 85 per cent of interviewees from North Africa through 88 per cent of those from Turkey, 64 per cent of those from the Middle East, 50 per cent of those from Iran and 23 per cent from other African countries (excluding North Africa) to 2 per cent of those from Central Asia/CIS.[43] It is notable that 37 per cent of the interviewees originating from Iran stated that they did not belong to any religion.[44]

43 Only a very small number of cases ($n < 20$) were available for Muslims from Central Asia/CIS and interviewees belonging to another religion from North Africa. This imposes certain limitations on the validity of findings on these groups.

44 This reflects the breakdown of regions of origin and religious adherence of the household members (table 9).

Table 12: Interviewees with migrant background aged 16 and over according to religion and regions of origin (in per cent)[45]

	South-east Europe	Turkey	Central Asia/ CIS	Iran	South/ South-east Asia	Middle East	North Africa	other patrs of Africa	Total
Muslims	37,3	88,2	1,5	50,0	59,6	64,4	84,7	22,9	54,1
Christians	41,3	2,5	62,3	9,3	10,3	17,8	1,9	66,4	25,9
Jews	0,2	—	4,5	0,7	—	1,6	—	—	1,3
Others	0,7	1,6	1,9	2,9	16,3	3,2	0,0	1,5	2,2
No religion	20,4	7,7	29,8	37,1	13,8	12,9	13,5	9,2	16,6
Total	100,0	100,0	100,0	100,0	100,0	100,0	100,0	100,0	100,0

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 5,232

For the purposes of the following analyses, Muslims from the group of interviewees are compared with other religions, comprising the categories Christian, Jew and Other. This reference group does not include persons who stated that they did not belong to any religion – a substantial category above all in the case of Central Asia/CIS and Iran. The profile of this group of persons is considered in section 6.11.

45 The figures relate exclusively to interviewees with a migrant background who were aged 16 or over. The definitive values for structural findings on all persons living in Germany with a migrant background from predominantly Muslim countries are the figures contained in table 9 on all household members, as children and young people up to the age of 16 are also included here. As only persons aged 16 and over were interviewed, the group of interviewees always consists solely of persons aged 16 and over. The age limit relating to the group of interviewees is not routinely stated henceforth. Where necessary for the sake of clarity, e.g. in order to distinguish analyses relating to the group of interviewees from analyses relating to the group of household members, the reference analysis is indicated by means of footnotes or similar. In order to rule out any misunderstandings, the headings and source references for all tables and illustrations indicate whether the group of household members or the group of interviewees is concerned in each case.

This section examines the interviewees' socio-demographic characteristics and migration biography. The interviewees' gender and age structure and religion are also touched upon, although corresponding analyses have already been carried out in chapter 2.2 for all household members with a relevant migrant background. General conclusions on the structure pertaining to the Muslims living in Germany can be extrapolated from the analyses conducted in chapter 2.2. The evaluations concerning the structure of the interviewees relate solely to persons aged 16 and over, to the exclusion of children and young persons below this age. To enable a more meaningful assessment of the following analyses regarding aspects of religiousness (chapter 4) and structural and social integration (chapter 5), however, a knowledge of the composition of the group of interviewees is necessary.

3.1 Gender and age structure

At 54 per cent, there is a slight predominance of men over women among the interviewed Muslims from the countries of origin covered by this study (Table 13). The gender ratio is largely balanced among the members of other religious communities. This means that the gender ratio among interviewees' aged 16 and over reveals the same picture as applies to the group of Muslims as a whole (chapter 2.2.3).

Table 13: Interviewees with migrant background according to region of origin, religion and gender (in per cent)[46]

	South-east Europe	Turkey	Central Asia/ CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa	Total
	Muslims								
Male	51,0	50,6	38,1	51,4	66,7	68,3	65,9	76,7	53,6
Female	49,0	49,4	61,9	48,6	33,3	31,7	34,1	23,3	46,4
	Members of another religious community								
Male	52,0	66,3	42,9	72,2	72,2	69,0	60,0	68,9	50,2
Female	48,0	33,7	57,1	27,8	27,8	31,0	40,0	31,1	49,8

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,321

A breakdown of interviewees according to region of origin reveals substantial differences with regard to the gender ratio. A good three quarters of the Muslims from other parts of Africa are male. A marked male predominance is also to be found among Muslim interviewees from South/Southeast Asia, the Middle East and North Africa. The group of persons belonging to other religions from these countries of origin confirms this trend. The percentage of men is also higher than that of women.

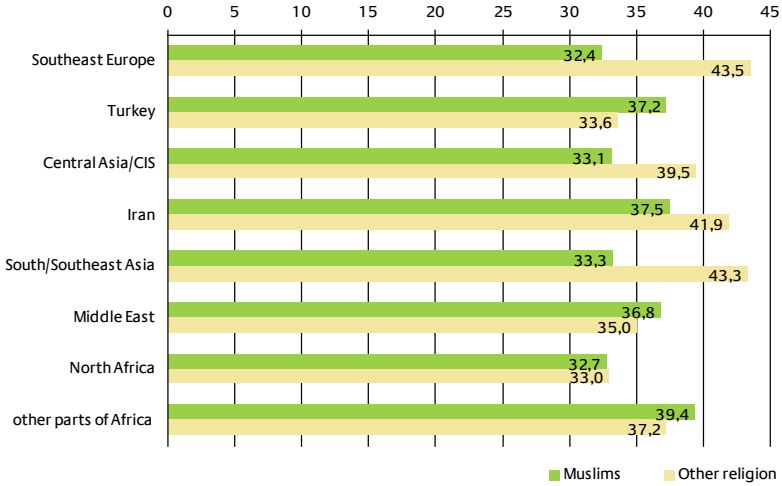
The gender ratio is largely balanced among the Muslims from Southeast Europe, Turkey and Iran. The same applies to members of other religions from Southeast Europe. There is a predominance of men among the interviewees originating from Iran or Turkey who are not Muslims. The country of origin

46 The figures relate exclusively to interviewees with a migrant background aged 16 or over. The definitive values for structural findings on all persons living in Germany with a migrant background from predominantly Muslim countries are the figures contained in table 10 on all household members, as children and young people up to the age of 16 are also included here.

group Central Asia/CIS shows a higher percentage of women among both Muslims and members of other religions.

The age structure of the interviewed Muslims differs significantly from that of members of other religions from the same countries of origin. On average, the interviewed Muslims are 36.2 years of age, compared to an average age of 39.8 for members of other religions. This confirms the finding relating to all persons living in the surveyed households that the Muslim population in Germany is particularly young (chapter 2.2.3). This trend is particularly apparent among Muslims from Southeast Europe, Central Asia and South/Southeast Asia, while the Muslims from Turkey, the Middle East and other parts of Africa are older than the members of other religions from the corresponding regions of origin. This age assessment relates solely to interviewees, who were required to have a minimum age of 16 for the purposes of the survey, and not to all household members (see below with regard to children in the households). This average age is thus not applicable to the entire population and only reflects the age spread of the adult population.

Figure 18: Average age of interviewees with migrant background according to region of origin and religion (in years)[47]



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,283

3.2 Migrant generation, duration of residence, age upon immigration

The following section examines characteristics pertaining to migration biography, such as migrant generation, duration of residence in Germany, age upon immigration and nationality.

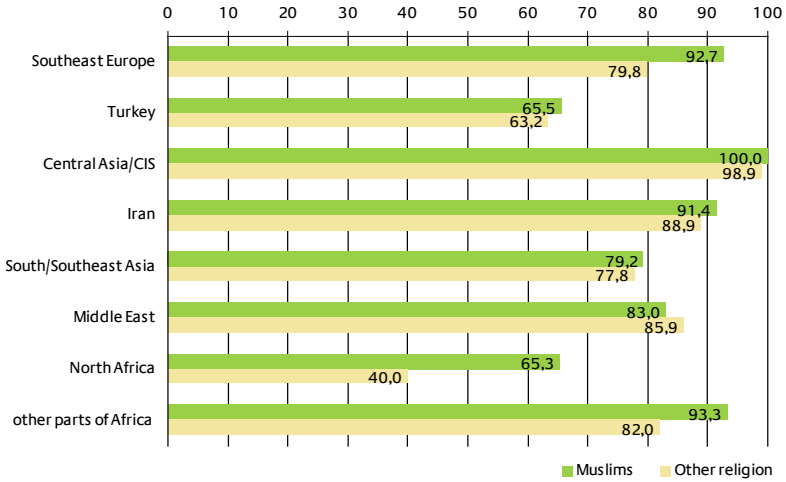
Over 70 per cent of the Muslim interviewees and no less than 90 per cent of members of other religions with a migrant background were born abroad and thus belong to the first generation of immigrants, with their own direct experience of mi-

47 The figures relate exclusively to interviewees with a migrant background aged 16 or over. The definitive values for structural findings on all persons living in Germany with a migrant background from predominantly Muslim countries are the figures contained in figure 13 on all household members, as children and young people up to the age of 16 are also included here.

gration (figure 19). The remaining portion of almost 30 per cent of Muslims and 10 per cent of members of other religions with a migrant background were born in Germany as children of immigrants, making them second generation immigrants. As the analyses do not include immigrants' children aged under 16, it is likely that second generation immigrants actually account for a larger share of the entire group of Muslims. Analysis of this aspect was not possible, as the country of birth was not surveyed for all members of the household, as outlined above.[48]

48 According to the 2007 microcensus, 68 per cent of all persons with a migrant background have direct experience of migration (born abroad) and 32 per cent have no direct experience of migration (born in Germany). These figures are not comparable with those from the study Muslim Life in Germany, however, as the microcensus considers all countries of origin while the Muslim Life in Germany study considers only predominantly Muslim countries of origin. A comparison between the present study and the microcensus with regard to the group comprising persons of Turkish origin reveals that according to the present study 60 per cent of persons of Turkish origin have direct experience of migration and 40 per cent have no such direct experience. This means that the share of persons of Turkish origin who were born abroad is around 5 percentage points lower in the microcensus than the share among the interviewees aged 16 and over who were surveyed in the study Muslim Life in Germany.

Figure 19: Share of persons born abroad (first generation) among interviewees with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,321

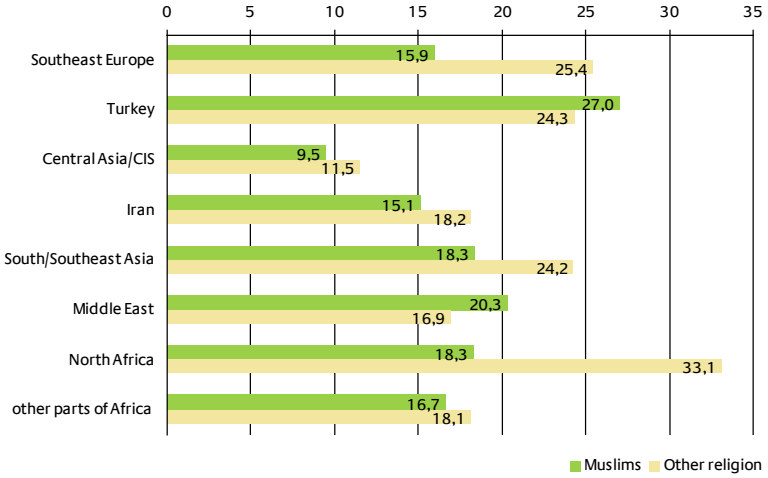
A particularly large number of first generation immigrants is to be found among Muslims originating from the regions of Southeast Europe, Central Asia/CIS and Iran, where they make up over 90 per cent of the total. Within the group of origin 'Southeast Europe', which has a high incidence of interviewees from the former Yugoslavia (table 1), a further notable aspect is that the share of first generation immigrants is markedly smaller among the members of other religions. This is a reflection of the fact that the Muslims from the former Yugoslavia include many refugees who fled the civil war. These entered Germany at the beginning of the 1990s and their children who were born here are for the most part under the minimum age of 16 which applied for the purposes of the interviews. The group comprising members of other religions from the former Yugoslavia reveals a higher incidence of former foreign workers who came

to Germany back at the beginning of the 1960s in response to Germany's recruitment policy at the time.

The group of immigrants of Turkish and North African origin shows a relatively smaller proportion of first generation immigrants, irrespective of religion. Turkey, Morocco and Tunisia are countries which formed part of Germany's former recruitment campaign for foreign workers, as a result of which a second generation from these countries has already grown up in Germany, as in the case of immigrants from the former Yugoslavia. The average duration of residence among first generation immigrants is also highest among these regions of origin (figure 20).

With regard to the duration of residence of immigrants born outside of Germany (first generation immigrants), significant differences apply between Muslims and members of other religions. On average, Muslims have been living in Germany for 23.5 years, while members of other religions have only been living in Germany for 15.7 years. Marked differences apply here between the respective regions of origin. A striking aspect is the long duration of residence among members of other religions from North Africa, as well as Southeast Europe and South/Southeast Asia. On average, Muslim migrants from Turkey have been in Germany for longer than members of other religions.

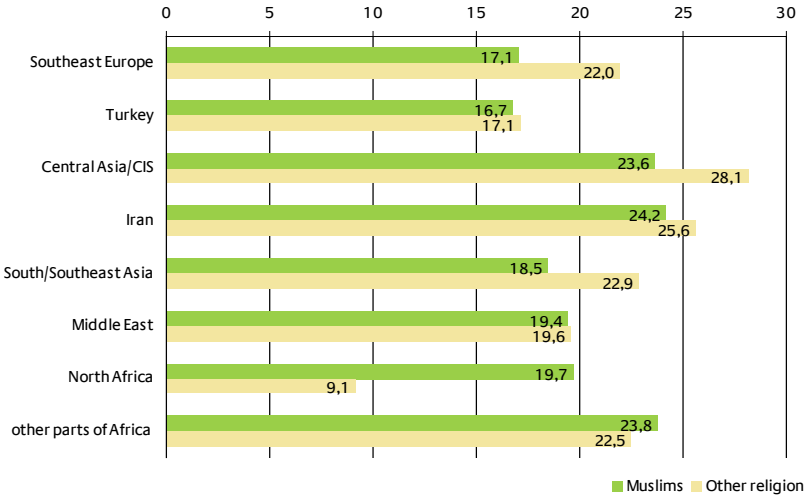
Figure 20: Average duration of residence of interviewees with migrant background of the first generation according to region of origin and religion (in years)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 3,609

The age upon immigration of the first generation of immigrants also differs significantly between Muslims and members of other religions respectively. On average, members of other religions were 25.7 years of age at the time of entering Germany for the first time, while Muslims were substantially younger (17.6 years old). The average age upon immigration is relatively high among members of other religions from Central Asia and the CIS states as well as Southeast Europe, for example, while immigrants from North Africa enter Germany for the first time at a very early age (9.1 years old). Among interviewees from Turkey the age upon immigration barely differs between different religions.

Figure 21: Average age upon immigration of interviewees with migrant background of the first generation according to region of origin and religion (in years)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 3,575

3.3 Reasons for immigration

The interviewees were asked whether various specified reasons for immigrating applied to them. The majority of the surveyed migrants were motivated to immigrate to Germany on more than one ground. More than half of those who were not born in Germany (61 per cent) state at least two grounds for coming to Germany.

The most common ground for migrating to Germany is migration as part of a migrating family (62 per cent) or to join family members already resident in Germany (41 per cent). For almost 22 per cent of the interviewed immigrants, work prospects constituted an important factor in their decision to come

to Germany. 20 per cent of the interviewed persons came to Germany as refugees or asylum seekers. A substantially lower incidence of interviewees came to Germany for educational purposes. The group of interviewees who came to Germany to work on a self-employed basis is also small, with only one in ten migrants (12 per cent) having come to Germany to pursue self employment. 20 per cent of the interviewees decided to immigrate to Germany for unspecified reasons.

These results can be interpreted as indicating that the majority of the interviewees did not migrate on their own initiative. Rather, the idea to migrate came from another member of their family and they either came to Germany with a family member or migrated at a later juncture to join a member of their family.

The reasons for immigrating to Germany vary from one region of origin to another, however. The obtained data reflects the different grounds for immigration pertaining to the respective groups of migrants. Firstly, those countries with which the Federal Republic of Germany concluded labour recruitment agreements during the 'economic miracle' of the 1960s can be distinguished from other countries. Of the countries of origin covered by this study, these 'recruitment countries' include Turkey (recruitment agreement concluded in 1961), the former Yugoslavia as a Southeast European country (1968) and the North African states of Morocco (1963) and Tunisia (1965) (Rudolph 1996). Migrants from these countries cite career prospects as a reason for migrating to Germany more frequently than persons originating from countries which did not conclude a labour recruitment agreement with Germany.

Interviewees from recruitment countries also state more frequently that they came to Germany as members of a migrating family or to join members of their family who had already migrated to Germany. Even after the ban on the recruitment of foreign workers in 1973, labour migrants continued to arrange for their families to join them in Germany, with an aim to settling permanently in the Federal Republic of Germany (Herbert 2003: 232) (table 14).

One third of Turkish migrants came to Germany to work (33 per cent) or together with their families or to join their families (62 per cent; 59 per cent). A similar picture emerges with regard to persons originating from North Africa. 22 per cent of immigrants from North Africa came to work, 44 per cent entered Germany as members of an immigrating family and 36 per cent came to Germany to join family members who had previously migrated to Germany.

Different grounds for immigrating to Germany apply among persons from countries which did not conclude a labour recruitment agreement with the Federal Republic of Germany. Causes of migration here include the fall of the Iron Curtain, (civil) wars, ethnic cleansing and political conflicts (cf. Münz et al. 1997: 42-43). The end of the cold war prompted ethnic German repatriates to immigrate from Central Asia and the CIS states in particular. Almost half of the individuals from this region cite family reasons for immigrating to Germany.

Refuge and asylum are cited as grounds for migration by migrants from South/Southeast Asia (55 per cent) and other parts of Africa excluding North Africa (51 per cent), as well as

persons from Iran (48 per cent) and the Middle East (54 per cent). These stated more frequently than persons from other regions that they had come to Germany seeking asylum or as refugees.

The region of Southeast Europe represents a special case. As the countries of the former Yugoslavia, which had concluded a labour recruitment agreement with Germany, were subsumed under this region of origin, many respondents stated that they came to Germany to work (28 per cent) or to join members of the family already living in Germany. Equally, the Balkans conflict at the beginning of the 1990s prompted almost one third of the interviewees from Southeast Europe (36 per cent) to flee to Germany or to apply for asylum here.

Table 14: Interviewees' reasons for immigrating, according to region of origin (in per cent); interviewees were able to state several reasons

	South-east Europe	Turkey	Central Asia/ CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa	Total
Work	27,6	33,4	9,6	6,3	13,6	13,7	21,6	14,5	21,6
Refuge/asylum	36,4	7,2	11,4	48,4	55,2	54,0	9,0	50,9	20,0
Accompanying family	58,5	61,9	79,0	40,2	37,0	46,0	44,0	26,1	62,8
Subsequent immigration to join family	31,2	59,0	35,7	25,0	26,6	20,6	35,6	31,5	41,6
Study	13,9	11,0	9,3	38,8	27,3	31,6	38,1	29,7	14,8
Self-employment	10,7	16,5	5,5	21,9	11,7	10,7	13,4	11,8	11,6
Other reasons	13,9	11,0	9,3	38,8	27,3	31,6	38,1	29,7	14,8
Total (n)	645	443	954	271	637	683	350	391	4.374

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.

No difference is ascertainable between Muslims and members of other religious groups with regard to the grounds for entering Germany.

While there is a higher incidence of Muslims coming to Germany for work reasons, this is attributable to the above-mentioned labour recruitment agreements with Turkey, Morocco, Tunisia and the ex-Yugoslavian countries, on the basis of which persons belonging for the most part to the Muslim religion entered Germany.

Differences apply between the respective Muslim denominations with regard to reasons for migrating to Germany. The Shiite group in particular differs markedly from the other Islamic faiths. Only one in ten Shiites states that they came to Germany to work. Shiites commonly state that they decided to migrate to Germany on asylum grounds or as refugees. This is most probably attributable to the Islamic revolution which took place in Iran at the end of the 1970s and to the wars between Iran and Iraq in the 1980s, as the largest number of Shiite Muslims in Germany originate from Iran. A proportion of the Shiite refugees who fled Lebanon during the Lebanese civil war from 1975 to 1990 may also be assumed to play a role in the respective shares reported in table 15. The Shiite group includes the largest number of persons who came to Germany in order to study. Many refugees are also to be found among the members of the smaller Muslim religious groups which are pooled together under “Others”.

Table 15: Interviewed Muslims' reasons for immigrating according to denomination (in per cent); interviewees were able to state several reasons

	Sunnis	Shiites	Alevi	Other
Work	28,2	9,7	43,9	15,0
Refuge/asylum	13,6	47,3	14,1	39,7
Accompanying family	56,2	59,4	60,7	67,4
Subsequent immigration to join family	51,2	39,8	59,5	54,8
Study	16,9	28,0	4,6	9,6
Self-employment	15,8	14,4	17,6	8,8
Other reasons	8,8	16,9	8,5	14,8
Total (n)	1.386	339	113	248

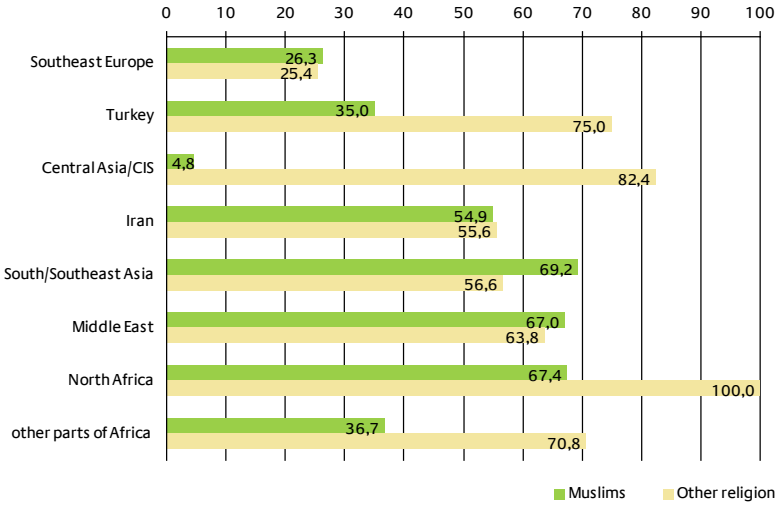
Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.

3.4 Citizenship and mode of naturalisation

Almost 40 per cent of the interviewed Muslims from the countries of origin covered by this study are German nationals, and are thus not included in statistics on foreigners (figure 22). The share of German nationals among the members of other religions is actually as high as 67 per cent. A substantially greater proportion of interviewees with a migrant background who hold German citizenship is to be found among migrants originating from Turkey, Central Asia/CIS, North Africa and other parts of Africa than among the reference group of Muslims. The German nationals belonging to other religions among the migrants from Central Asia and the CIS states are ethnic German repatriates, large numbers of whom have migrated to Germany from these countries since 1988 (see Haug/Sauer 2007 for further details). Among interviewees who have migrated from Southeast Europe or Iran, no difference apply between Muslims and non-Muslims with regard to the share of German nationals. Among interviewees from South/Southeast Asia and the Mid-

dle East, Muslims are more likely to possess German citizenship than non-Muslims.

Figure 22 Proportion of German nationals among interviewees with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,305

The interviewees were asked how they had acquired German citizenship – by birth, through naturalisation, repatriate status or in connection with the obligation to choose citizenship.[49] The overwhelming majority of all interviewees with a

49 Foreigners and children of foreigners can acquire German citizenship through naturalisation or through confirmation of their repatriate status. Foreigners can apply for naturalisation themselves on reaching the age of 17. Foreigners who, among other things, have been lawfully resident in Germany for at least 8 years are entitled to naturalisation, provided that they meet certain conditions (Nationality Act, Section 10 (1)). Spouses and minor children of foreigners who

migrant background who possess German citizenship have become German nationals by way of naturalisation (57 per cent). The share of interviewees who have acquired German citizenship as ethnic German repatriates stands at 22 per cent. 14 per cent of those interviewed acquired German citizenship at birth. As only persons aged 16 or over at the time of the survey were interviewed, only 2 per cent of interviewees stated that they had acquired German citizenship by way of the obligation to choose citizenship.[50] 6 per cent of interviewees are no longer aware of the basis on which they acquired German citizenship, or failed to provide any information on this matter.

are entitled to naturalisation may be naturalised together with the said persons entitled to naturalisation after a shorter period of residence, provided that they meet certain conditions. Children or foreign parents can acquire German citizenship by birth. Since the new Nationality Act entered into force on 1 January 2000, German citizenship has been acquired by birth not only by those born to German parents (principle of parentage, "jus sanguinis") but also by those born in Germany to foreign parents (principle of territoriality, "jus soli"). Since this reform to the law, in accordance with the principle of territoriality such persons acquire German citizenship by act of law in addition to the foreign citizenship of their parents when one of their parents has lived in Germany for at least 8 years and possesses a permanent right of residence (Nationality Act, Section 4 (3), sentence 1). Until 31 December 2000, foreign parents whose children were born prior to 1 January 2000 and had not reached the age of 10 by the aforesaid deadline were able to apply for German citizenship for these children in accordance with Section 40b of the Nationality Act, whereupon the children concerned acquired German citizenship in addition to their foreign citizenship. In both cases, however – birth to foreign parents in Germany and application pursuant to Section 40b of the Nationality Act – the child is required to decide between German and foreign citizenship between the age of 18 and 23 (obligation to choose citizenship in accordance with Section 29 of the Nationality Act). If no decision is submitted by the time the person concerned reaches the age of 23, German citizenship will be lost. Where surrender or loss of the foreign citizenship is not possible or the person concerned cannot reasonably be expected to surrender their foreign citizenship or where multiple nationality is acceptable on certain grounds (Nationality Act, Section 12), so-called retention approval is to be granted. In this case the person concerned is able to retain both German and foreign citizenship.

50 It is also to be considered that the categories targeted by the questions may overlap. It is conceivable, for example, that some of the children who have acquired German citizenship via the citizenship option stated that they acquired German citizenship by birth.

The approximate share of children and young people with a migrant background and originating from a predominantly Muslim country who have acquired German citizenship by way of the obligation to choose citizenship can be extrapolated on the basis of the children aged between 0 and 18 with such a migrant background who are living in the surveyed households, however.[51] The MLD 2008 study identified a total of 5,172 German and foreign children and young people aged between 0 and 18 with a relevant migrant background who were living in the surveyed households. In contrast to the interviewees, however, the German members of the households were not surveyed with regard to the manner in which they had acquired German citizenship. It can thus only be inferred indirectly whether the children and young people living in the households acquired German citizenship via the obligation to choose citizenship. Children who it is assumed probably fall under the obligation to choose citizenship include persons living in the households who are aged 18 or under and who possess both German nationality and a foreign nationality. These may include children who originate from a binational marriage, however, or who hold German and foreign citizenship for other reasons. It is

51 As the survey took place in 2008, children aged between 0 and 8 in the surveyed households of foreign parents who meet the stated criteria of the citizenship option additionally acquired German citizenship. It was possible to apply for citizenship for children aged between 9 and 18. On the basis of the statutory age stipulations, the provisions relating to the obligation to choose citizenship applied for the first time in 2008 for persons naturalised in accordance with Section 40b of the Nationality Act. It can thus be assumed that only a small number of declarations pursuant to Section 29 of the Nationality Act had been submitted at the time of the survey and that most of the children aged 18 or over to whom the obligation to chose citizenship applied and who were living in the surveyed households still held both nationalities. According to Bundestag document 16/8092, children aged 18 or over who live in Germany and are subject to the citizenship option with an obligation to decide between German and foreign citizenship pursuant to Section 29 of the Nationality Act as of 2008 make up a group comprising a total of 3,316 persons.

likely that the share of such children is slightly higher than the actual share of children falling under the obligation to choose citizenship. This share is defined as the maximum share (table 16). In order to determine the minimum number of children and young people who fall under the obligation to choose citizenship, the number of children and young people with German and foreign citizenship who are living with two foreign parents was calculated. This share is probably slightly too low, as it does not include those children whose parents have since been naturalised.

Table 16 Maximum and minimum share of children falling under the obligation to choose citizenship among the children with migrant background living in the surveyed households aged between 0 and 18 according to religion (in per cent)

	Share of children falling under the obligation to choosecitizenship among children with migrant backgroundliving in the surveyed households aged between 0 and 18 in per cent			
	Muslim children	Children belonging to another religion	Children without any religious affiliation	Total children
Minimum share of children subject to obligation to choose citizenship (Children and young persons with German and a foreign nationality and two foreign parents)	9,4	0,4	3,4	5,6
Maximum share of children subject to obligation to choose citizenship (Children and young persons with German and a foreign nationality)	17,8	8,0	13,0	14,2

Source: MLG 2008, dataset covering all household members, weighted.
Unweighted number of cases: 5,172

Table 16 shows that the share of children and young people with a migrant background from one of the countries of ori-

gin covered by this study who have probably acquired German citizenship by way of the obligation to choose citizenship stands at between 6 and 14 per cent. The share among Muslim children is markedly higher than among the children belonging to other religions, at between 9 and 18 per cent. This is presumably also attributable to the fact that the members of other religions include many ethnic German repatriates. Their share is also higher than among children who do not belong to any religion, however (cf. German Bundestag 2008).

3.5 Household size and number of children

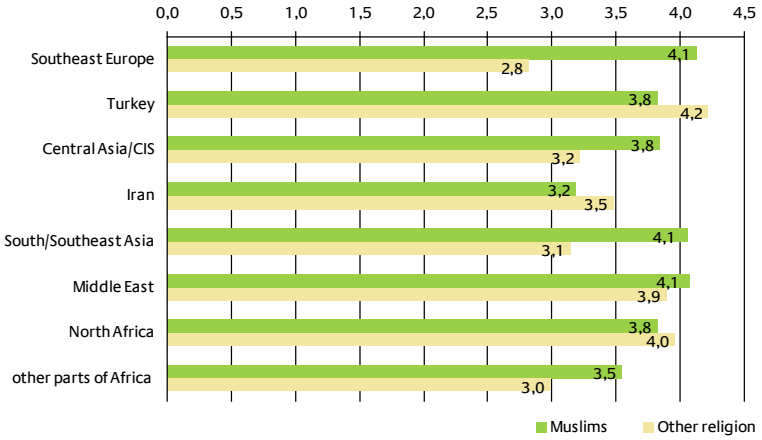
The household size describes the structure of social relationships within the family and thus also the family's social integration. At the same time, the number of household members in connection with the size of the home is an indicator of social inequality (Friedrich 2008).

It is apparent that Muslim migrants live in significantly larger households than members of other religions and indeed than migrants in Germany as a whole. Only 5 per cent of Muslims live in single-person households, for example, i.e. a very minimal level of individualised lifestyles is evident. The share of single households among non-Muslims stands at 11 per cent. This is comparable with the value which applies in general to migrants in Germany. By way of comparison: According to the 2006 microcensus 12 per cent of persons with a migrant background live in single households, while the figure for persons without a migrant background stands at 20 per cent (Federal Statistical Office 2008c: 44, own calculation).

The interviewees from predominantly Muslim countries live in households with an average of 3.6 persons. These house-

holds are substantially larger than applies to the population as a whole, which comprised an average of 2.1 persons in 2006 (Federal Statistical Office 2008c: 45). Among the interviewees, with an average of 3.9 members the households of the Muslim interviewees are larger than the households of members of other religions, which comprise 3.2 persons on average. Differences according to region of origin are evident once again here (figure 23). The households of Muslims from Southeast Europe, South/Southeast Asia and the Middle East are particularly large. The large number of household members among non-Muslims from Turkey and North Africa is notable, while non-Muslims from most other regions have households of below-average size.

Figure 23: Number of household members among interviewees with migrant background according to region of origin and religion (average value)

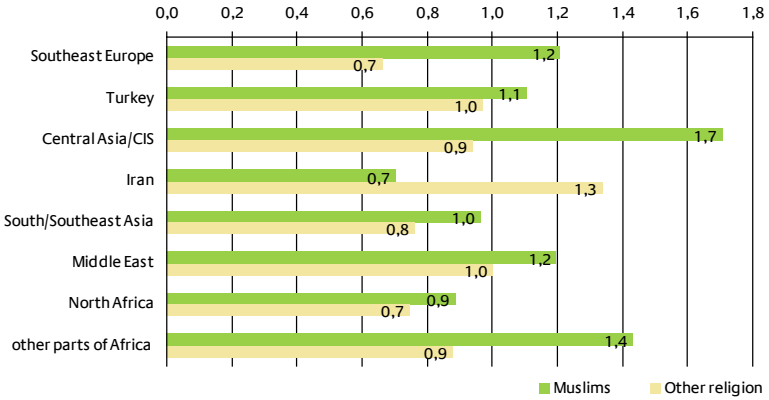


Source: MLG 2008, dataset of interviewees aged 16 and over, weighed.
Unweighted number of cases: 4,321

Significant differences also apply between Muslims and members of other religions with regard to the number of children in the household. Particularly striking is the high average

number of children among Muslims from Central Asia and other parts of Africa, South/Southeast Asia and the Middle East. In this connection it is to be noted that the number of children living in the household does not correspond to the actual fertility, however, as no information is available on children who have already left home and these are consequently not included in the figures. The number of children in the household is thus also dependent on the age structure and, in turn, the immigrant generation to which the interviewees belong. The groups of countries with a high number of children in the household concern relatively new regions of origin from which most immigrants belong to the first generation and are thus in a phase of family development with younger children. Immigrants from Iran represent an exception to the established pattern here, with the average number of children among non-Muslims markedly higher than among Muslims. Overall, the number of children stands at 1.1 among Muslims and 0.9 among non-Muslims.

Figure 24: Number of children in household among interviewees with migrant background according to region of origin and religion (average value)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,321

4 Religiousness and religious practice

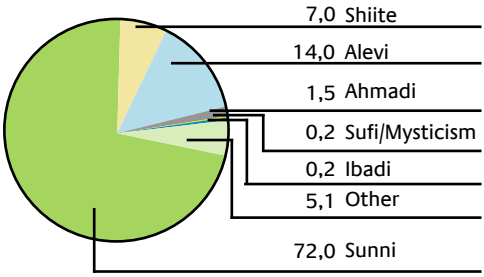
An important aim of the study "Muslim Life in Germany" is to analyse the importance of religion in the everyday life of Muslims in comparison to members of other religious communities. In this regard, it is first of all pertinent to consider the denominational breakdown of Muslims living in Germany. This includes an assessment of how the Muslims themselves view their religiousness and religious values. To this end, Muslims' religious practices are examined, together with their knowledge of Muslim organisations and their approach to religion in everyday life. The wearing of the headscarf by women and their reasons for doing so are also considered. The attendance or non-attendance of lessons taught at school on religious grounds is investigated, as are views on the introduction of Islamic religious instruction with equivalent status to the teaching of the Christian religion at schools. The analyses in chapter 4 are based primarily on the interviewed Muslims, while in sections 4.6 and 4.7.1 information on the Muslim members of the interviewees' households has also been employed.

4.1 Denominational breakdown

A breakdown of the various Muslim denominations in Germany serves to highlight and quantify the diversity of Muslim faiths. As expected, the Sunnis form the largest denominational group (72 per cent) among the interviewed Muslims, followed by the Alevis (14 per cent). The Shiites represent the third largest denominational group, at 7 per cent. 2 per cent of

the Muslims in Germany belong to the Ahmadiyya, while Sufism/Mysticism and Ibadiyya each account for 0.2 per cent. 5 per cent of the interviewed Muslims stated that they belonged to other denominations that are not otherwise specified (figure 25). Hence, the breakdown of interviewed Muslims aged 16 and over according to denominational groups differs only marginally from the breakdown determined for Muslim household members, which also includes children aged under 16 (figure 11). Among the interviewees presented here only the share of Sunnis is slightly lower, while the percentage of Alevis is somewhat higher.

Figure 25: Muslim interviewees aged 16 and over according to denomination (in per cent)[52]



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,443

A breakdown of denominations according to regions of origin of the Muslim interviewees again shows the dominance of the Sunni group (table 17): Sunnis make up the majority of Muslim immigrants from Southeast Europe (68 per cent), Turkey (75 per cent), Central Asia/CIS (87 per cent), South/Southeast

52 The figures relate exclusively to Muslim interviewees aged 16 or over. The definitive values for structural findings on all Muslims with a migrant background living in Germany are the figures contained in figure 11 on all household members, as children and young people up to the age of 16 are also included here.

Asia (60 per cent), the Near East (68 per cent), North Africa (86 per cent) and the other parts of Africa (71 per cent). As expected, Iran forms an exception here, with Shiites accounting for 96 per cent of immigrants from this country. A further substantial share of Shiites comes from the Near East (28 per cent). Just over a quarter of all Muslims from South/Southeast Asia are members of the Ahmadiyya. Turkey offers the most diverse composition of Muslims. In addition to the previously mentioned Sunnis and Alevis, small percentages of Turkish Muslims also declare themselves to be adherents to the Shiah (2 per cent), Ahmadiyya (0.3 per cent), Sufism and Mysticism (0.2 per cent) and the Ibadiyya (0.3 per cent). As expected, Alevis are barely represented in the other regions of origin.[53] The substantial proportions of other denominations, which are indicated in some parts are not always based on professions of adherence to other branches of Islam. Interviewees frequently pointed out that Islam is a uniform religion without any denominations. This may result from an absence of different denominations in the country of origin and an unawareness of any such differences. Equally, this response may also be attributable to a dogmatic rejection of such differences. Overall, the analysis of the composition of denominations of Muslim interviewees broken down according to groups of origin again confirms the trends determined for all Muslims living in the surveyed households (see figure 12).

53 The figures relate exclusively to Muslim interviewees aged 16 or over. The definitive values for structural findings on all Muslims with a migrant background living in Germany are the figures contained in figure 11 on all household members, as children and young people up to the age of 16 are also included here.

Table 17: Muslim interviewees aged 16 and over according to denomination and region of origin (in per cent)[54]

	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa
Sunni	67,7	74,6	86,7	3,0	59,8	68,2	85,7	70,6
Shiite	3,1	2,3	0,0	95,5	10,7	28,3	2,3	5,9
Alevi	3,1	18,9	—	1,5	0,9	0,6	1,5	5,9
Ahmadi	0,6	0,3	6,7	—	26,8	—	0,0	0,0
Sufis/Mystics	0,0	0,2	—	—	—	—	0,8	—
Ibadis	—	0,3	—	—	—	—	—	0,0
Other	25,5	3,4	6,7	0,0	1,8	2,9	9,8	17,6
Total (N)	124	522	10	136	418	451	312	52

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,025

4.2 Religiousness

In a theoretical context, religion is to be understood as a belief system involving specific symbols and forms of behaviour which relates explicitly to at least one supernatural higher being (Spiro 1966: 87ff.; Stark and Bainbridge 1985: 5ff.; ibid 1987: 39). On this level, religiousness is an individual characteristic, which expresses the degree of conformity with the values and standards prescribed by the religion concerned and consequent actions (Kecskes and Wolf 1993: 272). The following chapter examines Muslims' religiousness while also considering the members of other religions. A comparison between different religious communities according to regions of origin is of interest because strong religiousness is often considered a charac-

54 The figures relate exclusively to Muslim interviewees aged 16 or over. The definitive values for structural findings on all Muslims with a migrant background living in Germany are the figures contained in figure 12 on all household members, as children and young people up to the age of 16 are also included here.

teristic of Muslim immigrants.[55] As non-Muslim immigrants from the respective regions are less in the public eye, virtually no empirical findings have been available in this area to date. The gathered data now enables an examination of whether religious practice is shaped by the particular religion to which immigrants adhere or rather by the society from which they originate.

The following chapter first addresses the question as to how religious the interviewees consider themselves to be. The religious behaviour of the interviewed Muslims is then discussed, distinguishing between private religious practice and ritual religiousness.

4.2.1 Subjective assessment of religiousness

In order to embed these two strands of Muslims' religious behaviour in an underlying social framework, the first section of this chapter focuses on Muslim's own subjective assessment of their religiousness. This covers Muslims' assessment of their own devoutness according to regions of origin and a comparison with members of other religious communities. To this end the interviewees were requested to rate the intensity of their devoutness on a scale of 1 to 4, with 1 corresponding to "not devout at all" and 4 indicating "extremely devout".

The most common self-assessment among Muslims is "quite devout" (50 per cent), followed by "extremely devout" (36 per cent) (apart from Muslims from Southeast Europe). The third most frequent self-assessment is "not particularly devout" (10 per cent). The smallest minority of Muslims consider them-

55 See most recently Religionsmonitor 2008 - Muslimische Religiosität in Deutschland (Bertelsmann 2008a).

selves "not devout at all" (4 per cent). This same order of self-assessed religiousness also applies to the individual countries of origin (table 18). Iran forms an exception to the described trends. At 55 per cent, people with a migrant background from Iran state far more frequently than Muslims from other predominantly Muslim countries that they are not particularly devout or not devout at all. This may be attributable to the socio-demographic and socio-economic composition of Iranian migrants in Germany. Since 1979, migrants from Iran have included the country's political and economic elite, as their democratic and secular views often resulted in their becoming victims of political persecution in the wake of the Islamic revolution. The migrant groups from Iran who opted to migrate to Germany for other reasons, such as the war between Iraq and Iran (1980 -1988), are also comprised primarily of intellectuals and persons opposed Iran's religious regime. A lower level of religiousness within this group of migrants is thus in keeping with expectations.

As a departure from the general breakdown of the strengths of religiousness, the "other parts of Africa" region represents the highest share of extremely devout Muslims, at almost 47 per cent. The countries subsumed under the heading "other parts of Africa" are all located south of the Sahara (figure 27).

In virtually all groups of origin, Muslim women tend to consider themselves extremely devout more frequently than Muslim men. In turn, the share of "quite devout" Muslims is higher among men than women. The share of Muslims who consider themselves "not devout at all" stands at around 4 per cent for both sexes. Iranians form an exception here, with more

men asserting that they are extremely devout. Among Muslims from the Near East and the other parts of Africa, there is a greater incidence both of women who consider themselves extremely devout and of women who claim to be "quite devout".

Table 18: Religiousness of interviewed Muslims according to regions and gender (in per cent)

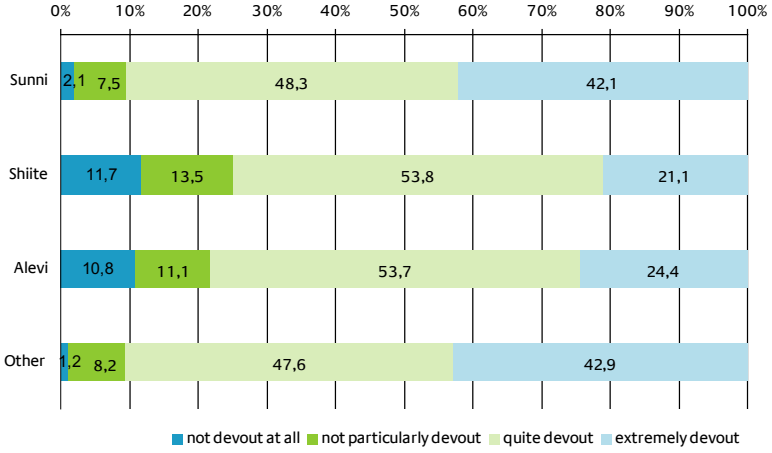
	South east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa	total
					Total				
Extremely devout	15,4	41,4	5,0	10,1	35,9	23,0	34,3	46,7	36,0
Quite devout	63,0	47,1	95,0	34,8	53,0	60,2	58,1	40,0	50,4
Not particularly devout	18,8	8,4	—	24,6	8,5	8,9	5,2	6,7	9,6
Not devout at all	2,7	3,1	—	30,4	2,6	7,9	2,3	6,7	4,0
					Male				
Extremely devout	14,7	35,8	—	13,9	32,5	22,0	31,0	47,8	31,6
Quite devout	68,7	50,9	100,0	27,8	55,8	58,3	60,2	39,1	53,7
Not particularly devout	12,0	10,1	—	36,1	9,1	9,4	5,3	4,3	10,3
Not devout at all	4,7	3,1	—	22,2	2,6	10,2	3,5	8,7	4,4
					Female				
Extremely devout	16,7	47,1	8,3	3,1	42,5	25,4	40,0	50,0	41,1
Quite devout	56,9	43,1	91,7	43,8	47,5	65,1	53,3	50,0	46,7
Not particularly devout	25,7	6,7	—	12,5	7,5	7,9	5,0	0,0	8,7
Not devout at all	0,7	3,1	—	40,6	2,5	1,6	1,7		3,5
Total (N)	227	587	17	139	442	496	417	92	2.417

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,417

An analysis of Muslims according to their denominations (figure 26) reveals that Sunnis (42 per cent) and Muslims belonging to the category "Other" (43 per cent), such as Ahmadis or Ibadis, describe themselves more frequently as being "extremely devout" than Shiites or Alevis. At the same time, they also describe themselves markedly less frequently as "not devout at all" than Shiites or Alevis. With regard to the Shiites at least, it is to be noted in this connection that the low proportion of ex-

tremely devout persons and the high proportion of non-devout persons is accountable to the high proportion of Iranians, rather than to the denominations themselves. The lower level of religiousness among the Alevis in comparison to Sunnis and other Muslim denominations can be attributed to the fact that they are considered to be highly secularised. Religion is of only secondary importance in the lives of many Alevis (Sökefeld 2008b: 32; Sökefeld 2008c: 17). Most Muslims, irrespective of denomination, classify themselves as belonging to the second-highest category of religiousness and consider themselves "quite devout".

Figure 26: Religiousness of interviewed Muslims according to denomination (in per cent)



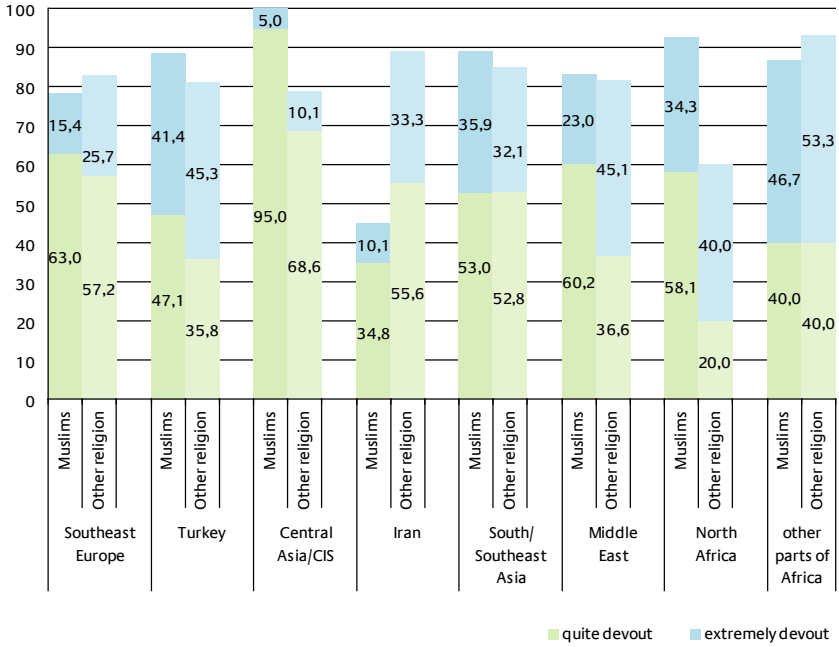
Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,417

If we now concentrate on the categories "quite devout" and "extremely devout" and compare these for the group of Muslims and the group of persons belonging to other religious communities, a very mixed picture emerges. In some instances Muslims consider themselves more devout than the respective

reference group, while in other cases they classify themselves as being less devout or equally devout (figure 27). While the share of devout Muslims among the interviewees is around 30 per cent higher for the region of origin North Africa than among members of other religions, a substantially smaller share of the persons from Iran who adhere to the majority Muslim faith which prevails in this country consider themselves devout in comparison to Muslims from other countries. Meanwhile, the responses provided by their non-Muslim compatriots are similar to those furnished by non-Muslims from other regions. Similarly to the relatively high share of extremely devout Muslims from the "other parts of Africa" region, the majority (over 53 per cent) of non-Muslims from this region also consider themselves extremely devout. With the exception of North Africa and Iran, only minimal differences are ascertainable between Muslims and non-Muslims with regard to the level of devoutness. At around 80 to 90 per cent, the share of extremely devout and quite devout Muslims lies within the standard range for the subjective self-assessment of people's own religiousness, however this is above the 70 per cent share of religious and highly religious people within the German population as a whole, which was established in Religionsmonitor 2008 (Bertelsmann 2008a).[56] These figures are comparable with those in the region of origin Turkey, for example. In a poll conducted in 2006, 93 per cent of interviewees in Turkey classified themselves as being religious to highly religious (Çarkoglu/Toprak 2007: 41).

56 The Religionsmonitor (cf. Bertelsmann 2008a) also includes those respondents who do not belong to any religion. As a correspondingly higher share of religious and highly religious people is to be expected in a study limited to those who state that they do belong to a religion, the actual difference between immigrants and host society with regard to the self-assessed level of religiousness should not be too stark.

Figure 27: Pronounced and highly pronounced religiousness of interviewees with migrant background according to region and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 5,130

4.2.2 Religious behaviour

The Sinus study found that overall a small proportion of migrants belonged to the deep-rooted religious environment in which religion shapes everyday life and defines the way of life, whereby Muslims clearly predominate this group (Sinus Sociovision 2008; Wippermann and Flaig, 2009).

For the purposes of scientific analyses it is expedient to break down religious behaviour into different dimensions, in order to arrive at differentiated results. A breakdown into four

dimensions has proven effective in the field of religious sociology (Huber 2007; Kecskes and Wolf 1993/1993). These comprise general religiousness, private religious practice, ritual religiousness and the intellectual dimension of religiousness (Huber 2007; Stark and Glock 1968). For practical reasons, the scope of research for the project "Muslim Life in Germany" was limited to the interviewees' private religious practice and ritual religiousness. While private religious practice is restricted to the practicing of the interviewee's religion in the private sphere, ritual religiousness concerns how a person's religiousness is integrated into a social network and thus defines the public face of a person's religiousness (Huber 2007: 218).

4.2.2.1 Private religious practice: Prayer, festivals, dining and fasting

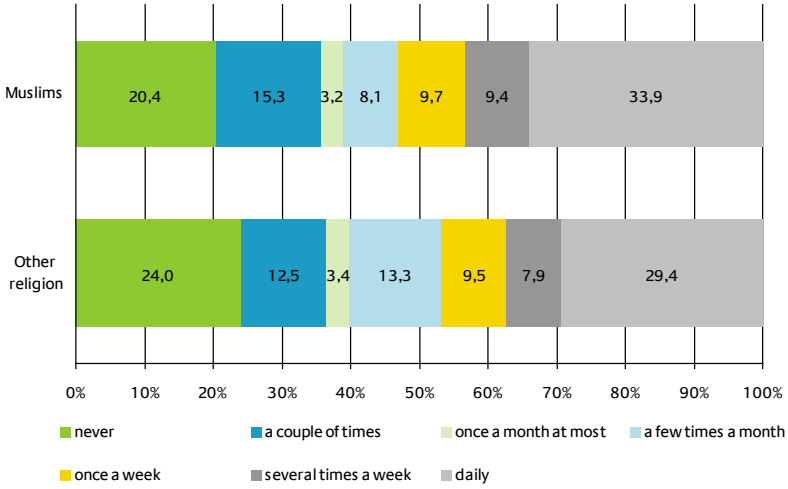
The private religious behaviour of Muslims and non-Muslims was measured by reference to various indicators in the study "Muslim Life in Germany". These included prayer practices and the celebration of religious festivals, as well as observance of religious dietary laws and fasting in connection with religious occasions or during certain periods. Interpretation of the results requires a special understanding with regard to Alevis. While the Alevi faith shares a number of precepts with Sunnis and Shiites, considerable differences exist between Alevis and Muslims of the Sunni or Shiite denomination. Not all five pillars of Islam play a vital role in defining the Islamic religion for Alevis, for example. Prayer and fasting at the time of Ramadan are of no relevance to Alevis (Bartsch 2002: 30; Sökefeld 200b: 33). Consequently, it is only to be expected that the results obtained for Alevis in these two areas of private religious practice will fall short of those for other Muslim groups.

Prayer

Prayer belongs to the five pillars of Islam, which constitute the principles of common faith and religious behaviour for Muslims. Worship is an essential part of ritual practice of the religion and is obligatory for Muslims (Ruthven 1997: 193).

With regard to prayer, polarising behaviour applies to Muslims and non-Muslims alike: Large proportions of both Muslims and persons of other religious groups either do not pray at all or pray on a daily basis. Only minor differences apply between the religious groups (figure 28).

Figure 28: Frequency of prayer of interviewees with migrant background according to religion (in per cent)

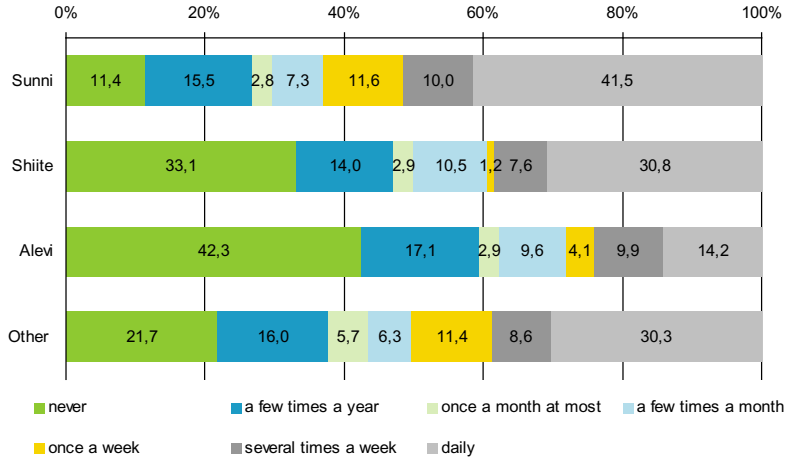


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 2,443

A comparison of the Muslim denominations reveals that the Sunnis also head the group of orthodox practitioners with regard to prayer (figure 29). 42 per cent of all Sunnis state that they pray on a daily basis. As expected, the lowest priority ap-

pears to be accorded to prayer by a large proportion of Alevis. 42 per cent of Alevis state that they never pray. The approach to prayer appears to have a polarising effect. This is clearly shown by a comparison of the proportions of those who pray daily with those who never pray. Among the Shiites in particular, it is noticeable that the group of those who pray daily (31 per cent) is almost as large as the group of persons who never pray (33 per cent). A similar trend is to be observed among the members of other Islamic denominations. Here, those who pray daily account for a share of 30 per cent, while 22 per cent of interviewees never pray.

Figure 29: Frequency of prayer of interviewed Muslims according to denomination (in per cent)

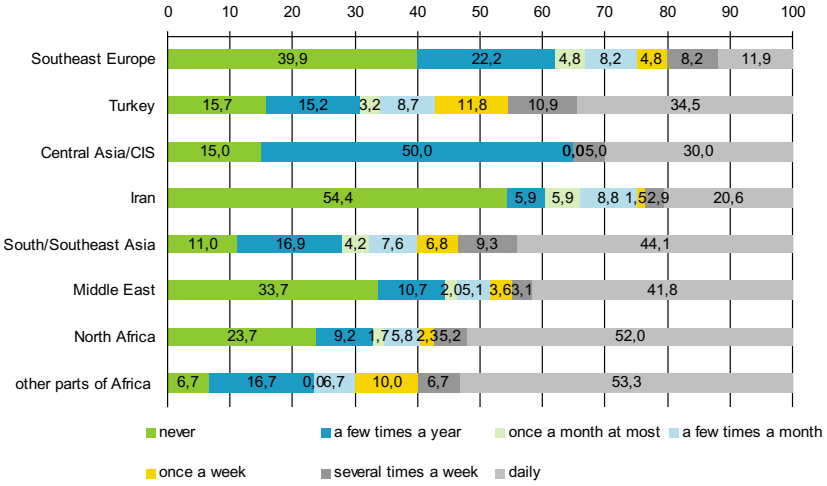


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,234

A look at the regions of origin, focusing exclusively on Muslims, reveals a different picture. The polarising effect of the approach to prayer, which was revealed by the previous calculations, becomes less pronounced here. People from Southeast

Europe pray only comparatively rarely, although the composition of people from this region is predominated by Sunnis (figure 30), whose frequency of prayer is higher than among the other denominations (figure 29). As a general observation, the categories relating to occasional prayer prompt a similar response pattern from all interviewees from all regions of origin. In virtually all groups of origin, the majority opt to pray either daily or never. A clear difference applies between Muslims from Africa and Muslims with Turkish origin. The latter are 20 per cent less inclined than their African fellow believers to pray on a daily basis.

Figure 30: Frequency of prayer of interviewed Muslims according to region of origin (in per cent)

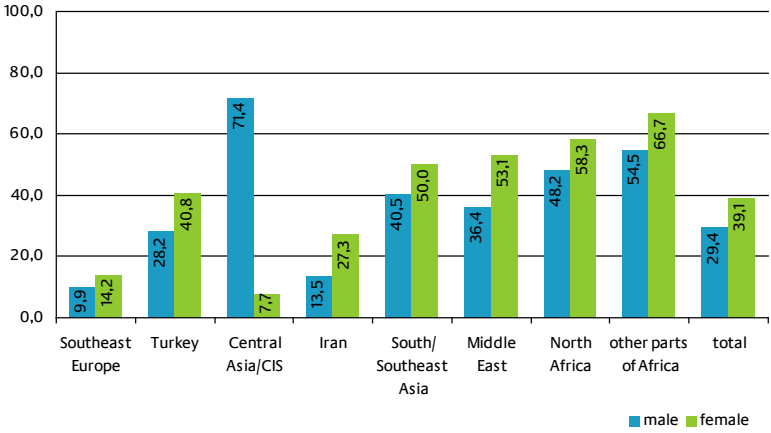


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,443

A differentiation according to gender reveals that the share of Muslim women who pray daily far exceeds the share of men. While 39 per cent of female Muslims pray daily, the cor-

responding figure for Muslim men stands at 29 per cent. This result is consistent with the findings of the Religionsmonitor, which states that considerably more Muslim women than Muslim men in Germany pray several times a day (Wunn 2008: 63). The differences between the genders are visible in all groups of origin with the exception of the Muslims from Central Asia. However, the higher frequency of prayer among male Muslims from Central Asia should not be over-interpreted, due to the small number of cases within this group.

Figure 31: Share of interviewed Muslims who pray daily according to region of origin and gender (in per cent)



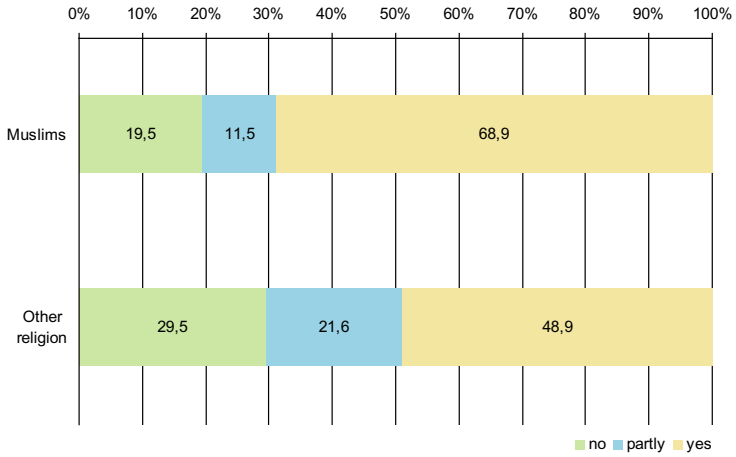
Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,443

Celebration of religious festivals

Muslims state more frequently than members of other religions that they celebrate religious festivals and holidays (figure 32). 69 per cent answered in the affirmative the question, whether the major religious festivals of their own religious community are celebrated. Affirmative responses to the same ques-

tion from the non-Muslim interviewees are 20 per cent lower, at 49 per cent. Similar to the responses given to the questions on religious practice presented above, the non-Muslims state more frequently than Muslim interviewees that they celebrate some religious festivals (22 per cent, as opposed to 12 per cent among Muslims). 20 per cent of the interviewed Muslims and 30 per cent of the non-Muslims state that they do not observe religious festivals.

Figure 32: Celebration of major religious festivals and holidays among interviewees with migrant background according to religion (in per cent)

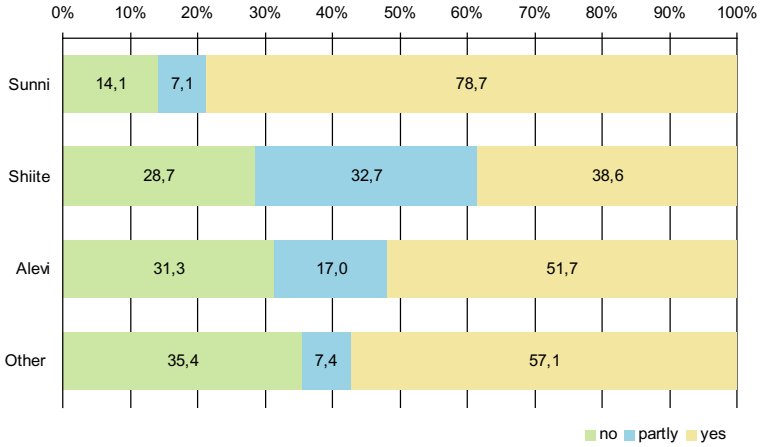


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,267

A distinction between the Islamic denominations shows that the Sunnis form also in this category the group with the largest proportion of practicing Muslims. 79 per cent of Sunni interviewees state that they celebrate the major religious festivals of their own religious community (figure 33). The majority of interviewed Alevis (51 per cent) and the majority of members

of other Muslim denominations (57 per cent) also affirm that they celebrate the religious festivals. However, around one third of the persons in each of these groups never celebrate religious festivals. This even exceeds the share of Shiites regarding their religious practice on the question of religious festivals. Around 29 per cent of Shiites state that they never celebrate religious festivals – almost 2 percentage points lower than the figure for Alevis. However, only just over one third of Shiites (39 per cent) celebrate Islamic religious festivals at all.

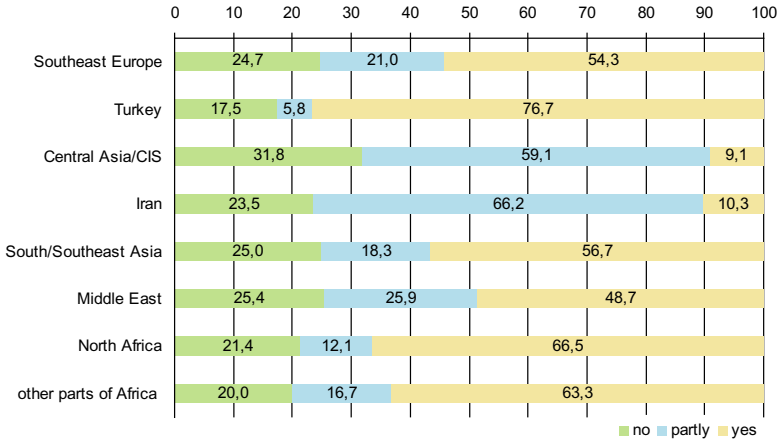
Figure 33: Celebration of major religious festivals and holidays among interviewed Muslims according to denomination (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,267

The celebration of religious festivals forms an important part of religious practice for the majority of Muslims across all regions of origin (figure 34). Iran and Central Asia/CIS are exceptions here. The Iranians' reserve is attributable to their general detachment from religion.

Figure 34: Celebration of major religious festivals and holidays among interviewed Muslims according to region of origin (in per cent)

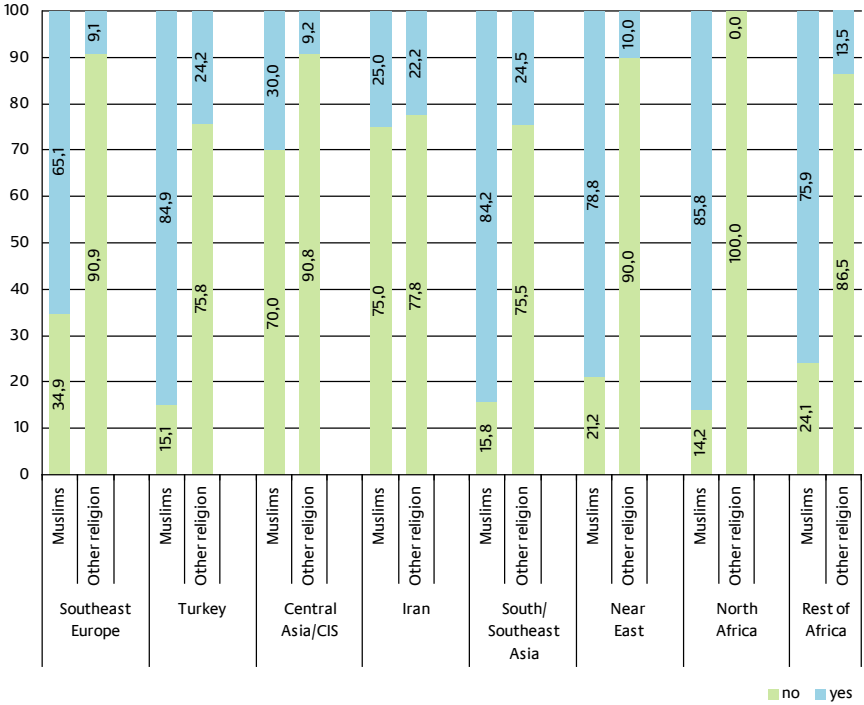


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,463

Religious dietary laws

With the exception of the regions of Iran and Central Asia/CIS, the overwhelming majority of the surveyed Muslims avoid certain foods and beverages on religious grounds. In contrast, very few non-Muslims tailor their eating behaviour to religious rules. A similar picture applies here across all regions of origin (figure 35).

Figure 35: Observance of religious dietary laws among interviewees with migrant background according to religion and region of origin (in per cent)

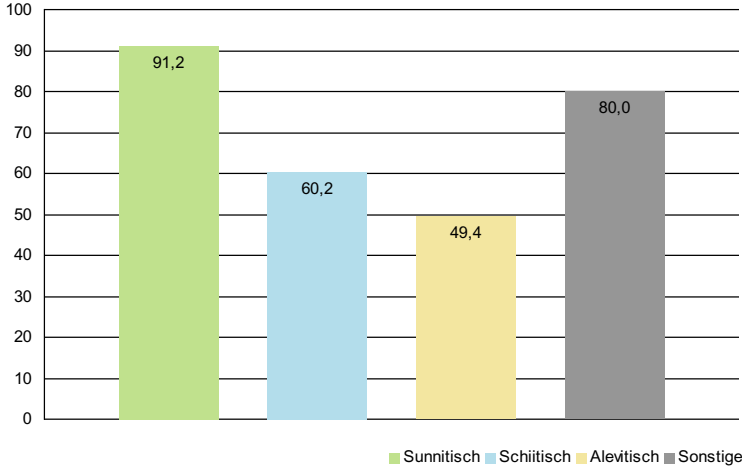


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,265

A comparison of the respective Islamic denominations shows that dietary laws appear to be most important to Sunnis (figure 36). Almost all interviewees from this group (91 per cent) adhere to Islamic dietary laws. The observance of these rules is a far less important matter for Shiites (60 per cent) and Alevis (49 per cent). For members of other Islamic denominations, e.g. the Ahmadis or the Ibadis, rules on foods and beverages are similarly important as for the Sunnis. 80 per cent of the persons from this residual category adhere to religious rules on foods and

beverages. Regional differences are virtually non-existent and are thus not shown here.

Figure 36: Observance of Islamic dietary laws among interviewed Muslims according to denomination (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 2,265

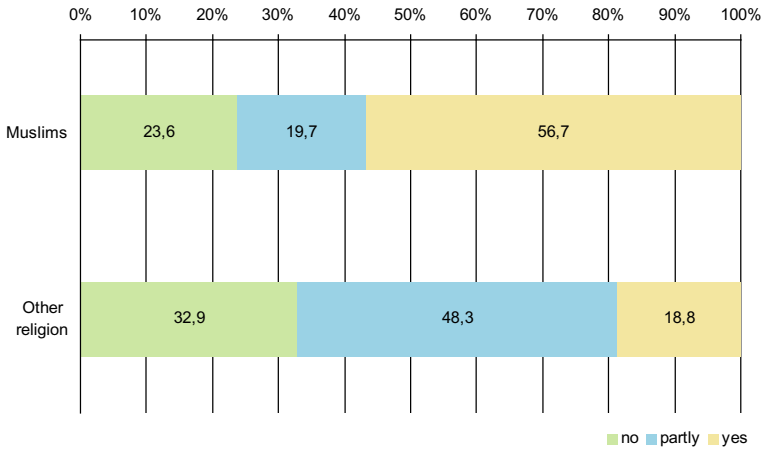
Fasting

Similarly to prayer, fasting is one of the five pillars of Islam, which constitute the principles of common faith and religious behaviour for Muslims. Fasting is obligatory for every Muslim in the month of Ramadan, constituting a communal experience which shapes Muslims' private lives during this time (Endreß 1997: 44).[57]

57 In the Islamic world fasting not only shapes people's personal everyday lives but also plays a key role in public life.

More than half of all Muslims (57 per cent) state that they adhere fully to religious rules on fasting (figure 37). Among the members of non-Muslim religions, only just under a quarter (19 per cent) of interviewees confirm such strict adherence. At the same time, almost half of persons without a Muslim background (48 per cent) claim that they fast at least in some instances on religious grounds. 24 per cent of interviewed Muslims and 33 per cent of non-Muslims do not fast.

Figure 37: Fasting on religious grounds among interviewees with migrant background according to religion (in per cent)

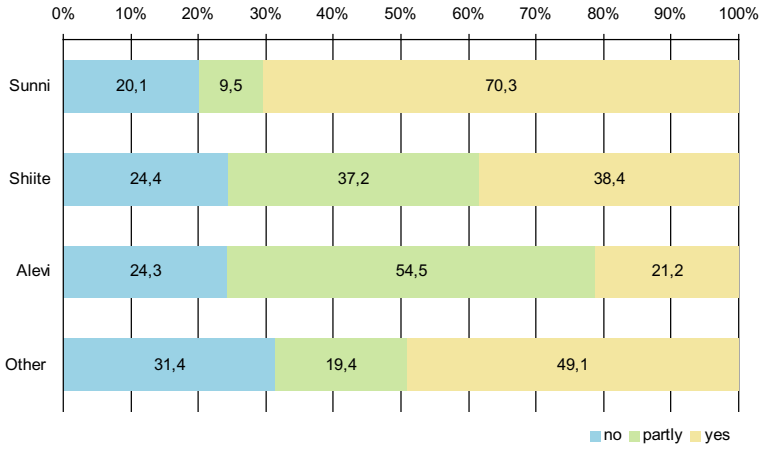


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,257

Persons belonging to the Sunni denomination adhere most strictly to the rules on fasting (figure 68), with around two thirds (70 per cent) stating that they observe Islamic rules on fasting. Almost a quarter of Shiite Muslims do not fast. Despite their comparatively low level of religiousness (figure 26), 37 per cent state that they fast in some instances and 38 per cent fully observe the Islamic rules on fasting such as they apply to them. The majority of Alevi interviewees (55 per cent) state that

they fast in some instances. The proportions of Alevis who fast (21 per cent) and those who do not fast (24 per cent) are roughly equal. The quite high proportion of Alevis who state that they observe the rules on fasting completely or in part appears surprising at first, as Alevis do not consider fasting in the month of Ramadan, which is obligatory in Islam, to be integral to their religion. However, periods of fasting are also known in Alevism – in the Islamic month of Muharram, in which the Shiite faith also commemorates the martyrdom of Imam Hussein in Kerbala (Sökefeld 2008c: 19). In all other Muslim denominations the share of persons who regularly adhere to the rules on fasting (49 per cent) outweighs the proportion of interviewees who fast only in certain instances (19 per cent) or who do not fast at all (31 per cent).

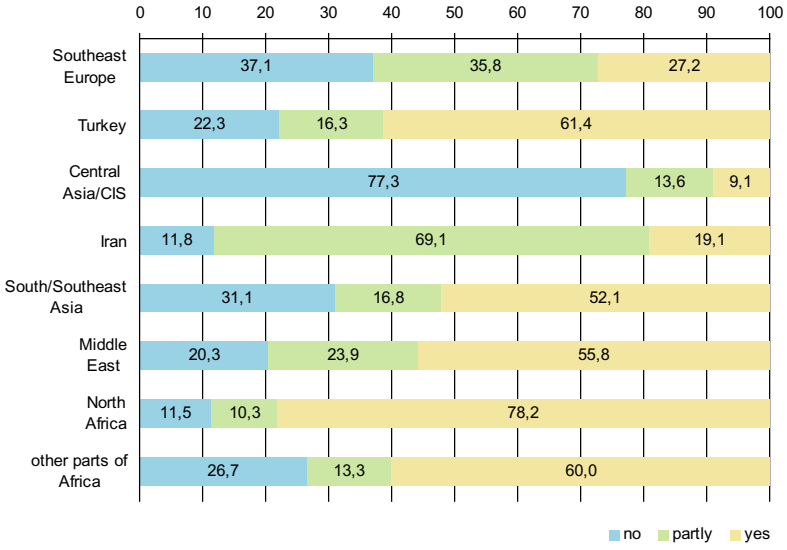
Figure 38: Observance of Islamic rules on fasting among interviewed Muslims according to denomination (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,257

A differentiation according to regions of origin shows that Muslims from North Africa state most frequently that they observe the Islamic rules on fasting, with a share of 78 per cent. In contrast, Muslims from Central Asia/CIS fast markedly less often than Muslims from the other groups of origin. Among the Muslims from Southeast Europe roughly the same proportions state that they fast never, occasionally or always. Although 30 per cent of Iranian Muslims describe themselves as "not devout at all" (table 18), almost 90 per cent nevertheless state that they adhere to the rules on fasting in part or fully (figure 39).

Figure 39: Observance of Islamic rules on fasting among interviewed Muslims according to region of origin (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,468

4.2.2.2 Ritual religiousness: Attendance of religious events

By way of example for the dimension of ritual, i.e. publicly practiced religiousness, it is examined how often Muslims attend worship and other religious events in comparison to other religious communities. The great importance of communal religious activities of an obligatory or near-compulsory nature in Islam, such as communal prayer, makes the latter a reasonable indicator to employ as a measure of ritual religiousness.

In order to accord due consideration to all religious communities and their forms of communal religiousness, interviewees were not asked specifically about their attendance of Friday prayers, which are specific to Islam, but about their attendance of religious events in general. In this way it may also be possible to consider religious events attended by Muslim women, whose participation in Friday prayers is often not considered obligatory.

In stating the frequency with which they attend worship and other religious events, the interviewees were able to choose from among seven different answer categories, ranging from "never" through the rough frequency of attendance per year and month to the option "daily". In the interests of clear presentation, for the purposes of this report these seven categories have been combined into the three categories "never", "rarely" ("attend a couple of times a year" and "once a month at most") and "frequently" ("a couple of times a month", "once a week", "several times a week" and "daily"). Once again, a comparison with non-Muslims is drawn here too, in order to place Muslim practice in context.

It is to be observed across all regions of origin that just over a third of the interviewed Muslims attend religious events or worship several times a month or more frequently (table 19). Almost half (47 per cent) of Muslims whose countries of origin are situated south of the Sahara (other parts of Africa) or in South/Southeast Asia attend a religious event several times a month or more frequently.[58]

40 per cent of Turkish Muslims attend a religious event several times a month at least. Southeast Europeans (10 per cent) and Muslims from Central Asia/CIS (5 per cent) attend religious events substantially less frequently. The latter finding is all the more surprising in view of the fact that the group of persons from Central Asia/CIS assessed themselves as being more devout than persons from other regions. Muslims from Iran show a particular lack of interest in worship and similar events, with 72 per cent of Muslim Iranians stating that they never attend such activities. This result tallies with the low level of devoutness among Iranian Muslims, which was established in the previous section. To summarize, it can be stated that a good two thirds of Muslims attend worship or religious events no more than once a month.

Clear differences apply between the sexes with regard to the frequency of attendance of religious events. Only 26 per cent of Muslim women attend religious events several times a month or more. The corresponding figure among Muslim men is 43 per cent. The differences between the sexes apply in all

58 Jamal (2005) reaches a different conclusion in her study on Muslims in the USA. She reports that Muslims originating from Arab countries in the Near and Middle East and from North Africa attend mosques more frequently than Muslims from South/Southeast Asia (Jamal 2005: 524).

groups of origin. This divergence is particularly pronounced among Muslims from other parts of Africa, of whom 52 per cent of men but only 29 per cent of women attend religious events on a frequent basis. The less frequent attendance of religious events by women can be explained by the fact that participation in communal Friday prayer is a religious duty for male Muslims, while it is left to women's discretion whether they wish to attend. Personal prayer is revealed as enjoying greater importance among women, however (figure 31).

Table 19: Attendance of religious events among interviewed Muslims according to region of origin and gender (in per cent)

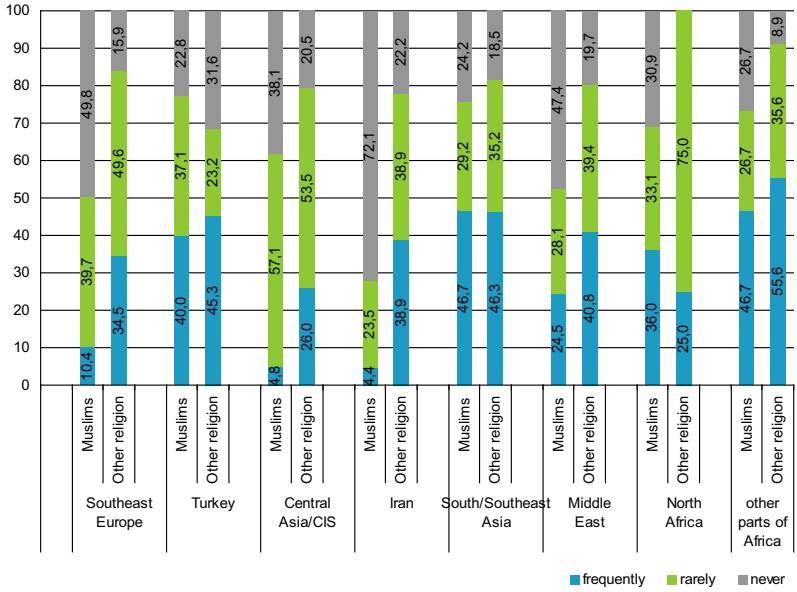
	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa	total
					total				
frequent	10,4	40,0	4,8	4,4	46,7	24,5	36,0	46,7	35,0
seldom	39,7	37,1	57,1	23,5	29,2	28,1	33,1	26,7	35,9
never	49,8	22,8	38,1	72,1	24,2	47,4	30,9	26,7	29,0
					male				
frequent	13,1	49,4	12,5	5,7	51,3	27,8	42,1	52,2	42,5
seldom	51,0	32,8	25,0	25,7	27,5	28,6	31,6	26,1	33,6
never	35,9	17,7	62,5	68,6	21,3	43,6	26,3	21,7	23,9
					female				
frequent	7,5	30,5		3,0	37,5	17,5	25,0	28,6	26,4
seldom	28,1	41,5	76,9	21,2	32,5	27,0	36,7	28,6	38,7
never	64,4	28,0	23,1	75,8	30,0	55,6	38,3	42,9	34,9
total (N)	230	589	18	139	453	512	424	92	2.457

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,457

Non-Muslim persons show a less pronounced tendency to abstain from worship and religious events (19 per cent) (fig-

ure 40). Half of all non-Muslim interviewees who belong to a religious community state that they attend religious events up to once a month (49 per cent). Similarly to among Muslims, the share of those who attend worship several times a month or more frequently stands at around one third (32 per cent; not shown). In conclusion it is to be stated that no significant differences are apparent between the Muslim and the non-Muslim group with regard to the average frequency of attendance of religious events.[59]

Figure 40: Attendance of religious events by interviewees with migrant background according to region and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,285

59 A comparison of the frequency of attendance of religious events produces an average value of 2.85 for Muslims/Alevis and 2.82 for non-Muslims. At a level of $p < 0.05$ the difference between these values is insignificant.

In summary it can be stated that religion plays a significant role for Muslims, while pronounced differences nevertheless apply between the respective regions of origin.

4.3 Religion and social capital

Research reveals inclusion in religious organisations and participation in religious events to be conducive to the development of individuals' so-called civic skills (organisational and communicational skills) (Lam 2006; Verba et al. 1995). People who attend religious events are able to acquire such civic skills, develop social networks and gather information, which may be of relevance to improve their everyday lives. As such, religious participation may provide a means of acquiring social capital (Strømsnes 2008: 481). It is also supposed that religiously involved people are also more active in other social contexts and more frequently members of associations and clubs, for example.

Most of the studies concerned with the link between religiousness and social capital relate to Christians, focusing on groups, which are very homogeneous from a religious point of view, as exemplified by Strømsnes' work, who studied the Norwegian Protestants (2008). There are also studies, which compare religious practice and social capital between Protestants and Catholics in various countries (cf. Lam 2006) or undertake comparisons of fundamentalist Protestant and Jewish religious communities (Lehmann 2008). Quantitative studies of Muslims' religious involvement and social capital are rare.[60]

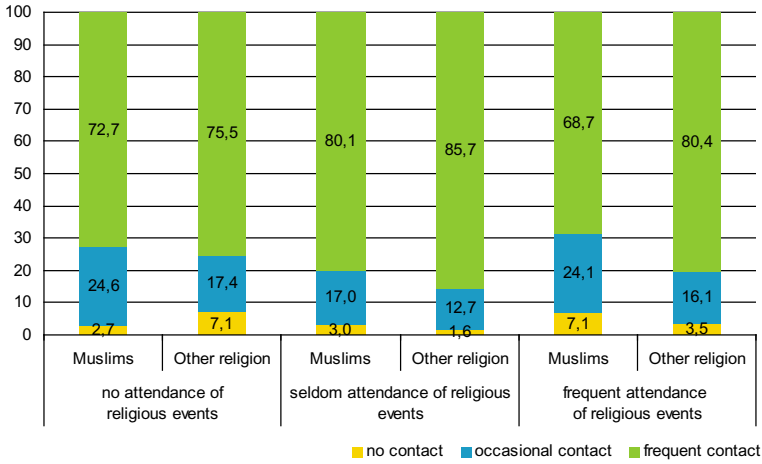
60 Slootman and Tillie zu Amsterdam (2006) have published a study, which undertakes a systematic and qualitative examination of social capital in networks and religious radicalism.

It is thus appropriate to examine whether Muslims who participate regularly in religious events maintain a higher level of interethnic contact and are more commonly members of German associations and organisations than Muslims who do not avail themselves of the opportunities offered by religious organisations. In this context it is also to be investigated whether any differences apply here between Muslims and non-Muslims. To this end, the four modes of contact with Germans – in the family, at the workplace, in the neighbourhood and among friends – are combined to establish a four-stage index. The frequency of attendance of worship is employed as an indicator of religious integration.

The available data fails to substantiate the hypothesis that Muslim persons who attend religious events regularly also have more regular contact with Germans in their neighbourhoods (figure 41).

Among Muslims, those who rarely attend worship or religious events have the most contact with Germans (80 per cent). In the reference group of members of other religions, too, interviewees who rarely attend religious events have the most frequent contact with Germans (86 per cent). Among Muslims, regular attenders of worship have the least contact with Germans. Among the members of other religions, persons who never attend religious events have the least interethnic contact with Germans.

Figure 41: Interethnic contact and frequency of attendance of religious service among interviewees with migrant background according to religion (in per cent)



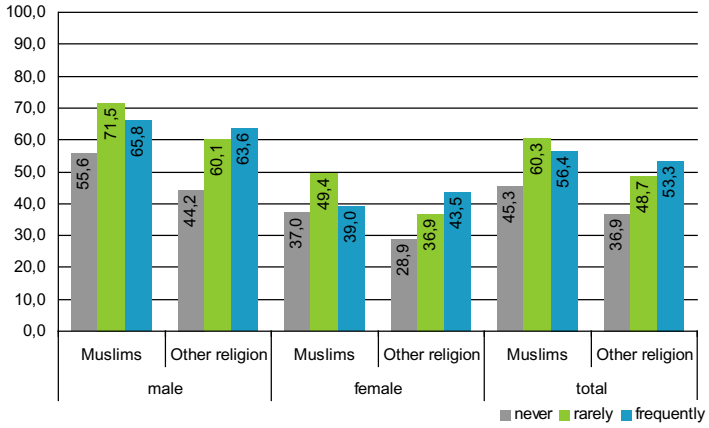
Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,099

The finding that regular attendance of religious events is less conducive to forging contact with Germans for Muslim interviewees than for members of other religious communities may be attributable to the fact that events of an Islamic nature are less likely to be attended by Germans than Christian events. This results in less points of potential contact with Germans for Muslims at religious events in comparison to migrants from a Christian background.

An assessment of the connection between participation in religious events and membership of a German association or organisation produces a similar result (figure 42). Muslims who rarely attend religious events or worship are more likely to be members of a German association or organisation. Muslims

who never attend religious events are most rarely members of German associations or organisations. Muslims who frequently attend religious events range in the middle field. This trend is evident for both sexes, though at a markedly lower level for Muslim women than for men, on account of women's lower degree of organisation overall (chapter 5.2.1). In contrast, among the interviewees from predominantly Muslim countries who belong to another religion the probability of membership of a German association or organisation increases with the frequency of attendance of worship. This identified trend tallies with the results of the previously mentioned Norwegian study, which found that those who attend worship are more socially active as a whole than non-church-goers (Strømsnes 2008: 498).

Figure 42: Attendance of religious events and membership of a German association among interviewees with migrant background according to religion (in per cent)

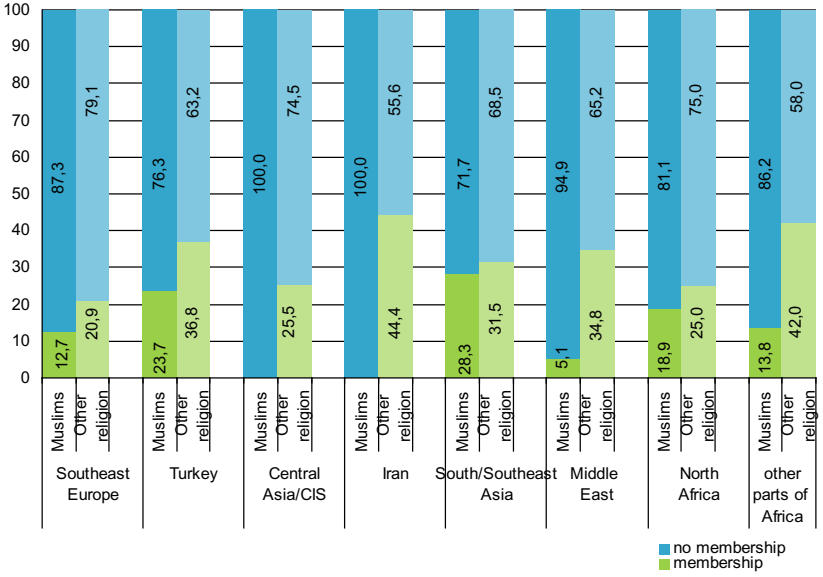


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,321

4.4 Involvement in a religious community or organisation

Membership and active participation in religious organisations is also considered to be an important form of self-organisation among migrants (Zick 2001: 26). In this regard, interviewees were asked in the MLG study whether they were members of a religious organisation or community. They were also asked whether they are actively involved in a religious community or organisation. In all, 20 per cent of interviewees state that they are members of a religious organisation or community. As such, the interviewees with a migrant background from a predominantly Muslim country barely differ from the German population as a whole. According to calculations from the European social survey 2001/2002, 19 per cent are members of a religious or church organisation. A distinction in the MLG study between Muslims and non-Muslims shows that, at 27 per cent, members of other religions are more likely to be a member of a religious organisation than Muslims (20 per cent). A breakdown according to regions of origin also confirms this trend (figure 43).

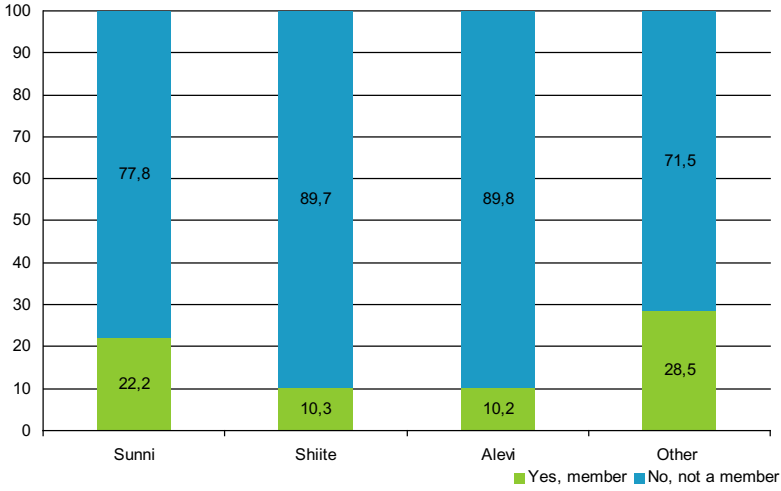
Figure 43: Membership of religious organisations among interviewees with migrant background according to religion and region of origin (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,417/1,812

A more differentiated analysis of the Muslim denominations reveals that the share of persons who are registered members of a religious organisation is lower among the Alevis (10 per cent) and Shiites (10 per cent) than among the Sunnis (22 per cent). Among the members of other Islamic denominations, such as the Ibadis or the Ahmadis, as many as 29 per cent are members of an organisation (figure 44).

Figure 44: Membership of religious organisations among interviewed Muslims according to denomination (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,079

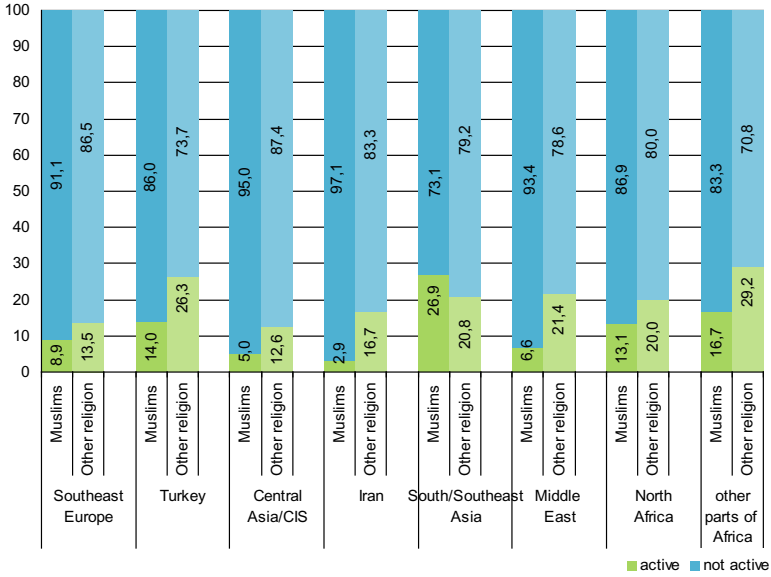
The low proportion of members of organisations among the Shiites is most probably attributable to the fact that none of the interviewed Iranian Muslims, who make up the majority of the Shiites, are members of a religious organisation. The small proportion of members of organisations among the Alevis is accountable in part to the fact that religious self-organisation among Alevis in Germany began later than in other Muslim denominations (Sökefeld 2008b: 21).[61] Another factor could be that the Alevi movement is ridden with many areas of conflict (Sökefeld 2008b: 25), thus discouraging the majority of Alevis from joining any organisation. The relatively high proportion of members among smaller Muslim denominations could be

61 This is attributable in particular to religious and cultural causes, such as so-called takiye, which involves concealing one's denomination as a protective strategy.

attributable to the fact that religious minorities are particularly apt to pursue institutionalised self-organisation as a means of effectively representing their interests.

14 per cent of interviewees state that they are actively involved in a religious organisation or community. Virtually no differences apply here between Muslims and members of other religions. 13 per cent of Muslim interviewees state that they are actively involved in a religious organisation, while the corresponding figure among members of other religions stands at 15 per cent (not shown). A differentiated breakdown according to regions of origin reveals a general trend towards a higher level of active involvement among most groups of origin of members of other religions (figure 45). A particularly high level of active involvement is to be observed among members of other religions from Turkey and the other parts of Africa. Only among the East Asians are a higher proportion of Muslims actively involved in religious organisations.

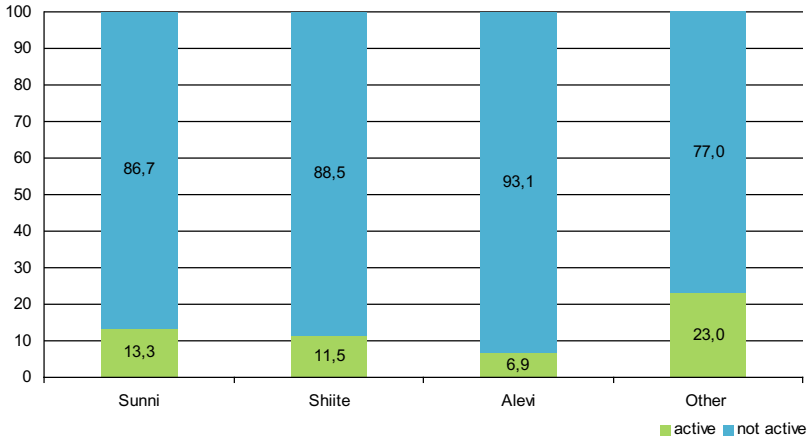
Figure 45: Active involvement in religious organisations among interviewees with migrant background according to region of origin (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,460/1,824

An examination of active involvement among Muslims according to denomination reveals that persons who belong to a minority group in Islam are particularly active. All other Muslim denominations show a similar level of activity (figure 46).

Figure 46: Active involvement in religious organisations among interviewed Muslims according to denomination (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,067

An assessment of membership or active involvement in a religious organisation and the frequency of interethnic contact reflect the result presented above: Overall, neither membership of nor active involvement in religious organisations correlates with frequent interethnic contact. Among non-Muslims at least, such membership and involvement does appear to have a positive effect, in that actively involved members have more frequent contact with Germans than non-members and inactive members. Among Muslims, mere membership of an organisation does not appear to have any effect on the frequency of contact with Germans. Active involvement does appear to make the difference between no contact and at least occasional contact between a Muslim person and Germans, however.

4.5 Islamic associations in Germany

Another question which was asked in the course of this project examined how well known the major Muslim associations are among Muslims in Germany. This is to be considered in the context of the Muslim associations' self-proclaimed representative role for Muslims in Germany. Around two thirds of the interviewed Muslims (66 per cent) are aware of at least one of the cited associations (not shown). The best-known association is Diyanet İşleri Türk İslam Birliği (DİTİB, Turkish Islamic Union for Religious Affairs), which was named by 44 per cent of all Muslims. Around one quarter of interviewees state that they are aware of one of the following associations: Zentralrat der Muslime in Deutschland (ZMD, Central Council of Muslims in Germany) (27 per cent), Verband der Islamischen Kulturzentren (VIKZ, Association of Islamic Culture Centres) (25 per cent), Alevitische Gemeinde Deutschland (AABF, Alevi Community in Germany) (27 per cent). Only 16 per cent of all interviewees are acquainted with the Islamrat für die Bundesrepublik Deutschland (IR, Islamic Council for the Federal Republic of Germany, although the majority of its roughly 30 member organisations belong to the Islamische Gemeinschaft Millî Görüş (IGMG, Islamic community Millî Görüş), which with 323 mosque organisations is the second-largest Muslim association.[62] Since April 2007, the four Islamic assiociations DİTİB, VIKZ, ZMD and IR have been constituting the Koordinationsrat der Muslime in Deutschland (KRM, Coordination Council of Muslims) in April 2007. Only 10 per cent of the interviewed Muslims are aware of the KRM (table 20).

62 Owing to the focus solely on associations represented in the German Conference on Islam, interviewees were not asked whether they were aware of the IGMG. Other associations, such as Ahmadiyya Muslim Jamaat, were also excluded on the same grounds

Table 20: Knowledge of Islamic organisations among the interviewed Muslims (in per cent)

	ZMD	IR	DİTİB	VIKZ	KRM	AABF
known	26,6	16,1	43,8	25,1	9,6	26,8
unknown	73,4	83,9	56,2	74,9	90,4	73,2

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 3,005

As the majority of associations are geared towards specific countries or origin, it is considered below how well associations are known according to region of origin (table 21).

More than half of all interviewees of Turkish origin (59 per cent) are acquainted with DİTİB. The proportion of Sunni people of Turkish origin who are aware of DİTİB is slightly higher, at 65 per cent. This is in line with expectations, as DİTİB is considered to be an establishment of the Turkish religious authority Diyanet İşleri Başkanlığı, in addition to which it is also the largest Muslim association, comprising around 870 mosque communities. The AABF is also well known among Muslims originating from Turkey, at 36 per cent. Among the actual target group – the Alevis – awareness of the AABF is even higher, at 76 per cent.

One third of Muslims of Turkish origin are aware of the VIKZ (30 per cent), which has around 300 member organisations, while 24 per cent are acquainted with the Central Council. The latter association is better known among Muslims originating from sub-Saharan Africa, however, almost half of whom (45 per cent) state that they are aware of the ZMD. While the ZMD does not include any African-dominated member organisation, this association in particular comprises mosque organisations from various regions of origin. Despite its relatively small mem-

bership, this association has furthermore managed to establish itself as a key point of contact for the general public since 2001 in particular, as a result of a strong media presence.

Table 21: Knowledge of Muslim organisations among interviewed Muslims according to country of origin (in per cent)

	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa
ZMD	21,6	24,0	14,3	21,7	32,5	35,9	41,7	44,8
IR	11,9	16,4	5,0	10,3	17,6	15,1	17,1	17,9
DİTİB	6,0	59,0	19,0	8,7	11,8	12,1	12,6	16,7
VIKZ	11,9	30,2	—	2,9	13,4	12,1	18,8	20,0
KRM	3,3	11,4	—	7,2	4,2	7,0	8,0	13,3
AABF	4,0	35,9	—	5,8	6,7	10,6	6,3	10,0

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,472

Finally, we address the question as to how well Muslims feel themselves to be represented by these associations in Germany. This question was only put to those persons who had stated that they were aware of the respective associations.

Overall, only 37 per cent of those interviewed who were aware of the associations felt themselves to be represented by the associations to some extent at least. 50 per cent state that they do not consider themselves to be represented at all by the associations of which they aware. The remainder were undecided ("don't know": 12 per cent) or failed to provide an answer (1 per cent).

A consideration of the degree to which associations are considered to fulfil their representative function in the context of the extent to which they are known reveals the following picture (table 22): The best result was attained by DİTİB, which 39 per cent of those who were aware of the association considered to represent them. Around one third feel represented by the VIKZ (32 per cent). Just under one quarter of the relevant respondents feel represented by the KRM. The ZMD fares worst, with only 11 per cent of the Muslims who are aware of its existence considering themselves to be represented by this association. The fact that only 15 per cent of interviewees consider themselves to be represented by the Alevi Community (AABF) may be attributable to the fact that no distinction is made in table 22 between Muslims and Alevis, who constitute only a small fraction of all Muslims. A focus on the actual target group reveals that of those Alevis who are aware of the AABF 29 per cent feel fully represented by the association, while a further 42 per cent consider themselves represented to some extent.

Table 22: Perceived degree of representation by the respective known Muslim organisation among interviewed Muslims (in per cent)

	ZMD	IR	DİTİB	VIKZ	KRM	AABF
perceived representation	11,3	15,7	39,0	32,2	22,7	15,0
so-so	38,2	47,0	27,7	30,3	17,7	24,0
no perceived representation	50,5	37,2	33,3	37,5	59,5	61,0

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 1,006

A breakdown according to regions of origin shows that it depends on the region of origin whether respondents feel represented by the associations of which they are aware (table

23). DİTİB attains the best representative rating among those of Turkish origin who are aware of its existence. A breakdown here according to Muslim denominations shows that no less than 46 per cent of Sunnis of Turkish origin who are aware of DİTİB feel themselves to be fully represented by the association. 32 per cent consider themselves to be represented to some extent and 23 per cent of Sunnis from Turkey do not feel themselves to be represented by the association. A third of Muslims from South-east Europe consider themselves to be represented by the ZMD, the IR and the KRM respectively. The share of North African Muslims who feel themselves to be represented by an association which they know is very low. Large proportions of Muslims from Central Asia/CIS and Iran do not consider themselves to be represented at all by the associations, which they know.

As these results relate only to the fraction of Muslims who are aware of at least one of the Islamic associations in Germany, it is now appropriate to calculate how the associations' degree of representation is to be rated when all interviewed Muslims are considered.

Table 23: Perceived degree of representation by the respective known Muslim organisation among interviewed Muslims according to region of origin (in per cent)

	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa
				ZMD				
yes	28,1	15,8			20,0	15,0	7,7	12,0
so-so	43,8	50,8	100,0		20,0	30,0	26,9	52,0
no	28,1	33,3		100,0	60,0	55,0	65,4	36,0
				IR				
yes	28,1	15,8			20,0	15,0	7,7	12,0
so-so	43,8	50,8			20,0	30,0	26,9	52,0
no	28,1	33,3	100,0	100,0	60,0	55,0	65,4	36,0
				DİTİB				
yes	11,1	41,5	0,0	0,0		15,4	0,0	9,5
so-so	33,3	28,1	66,7	66,7	33,3	7,7	19,0	14,3
no	55,6	30,4	33,3	33,3	66,7	76,9	81,0	76,2
				VIKZ				
yes	14,3	35,3		50,0	26,7	9,1	20,0	16,7
so-so	46,4	29,0			26,7	36,4	40,0	16,7
no	39,3	35,7		50,0	46,7	54,5	40,0	66,7
				KRM				
yes	30,0	23,9			25,0	14,3	8,3	66,7
so-so	0,0	15,9		33,3	25,0	28,6	33,3	33,3
no	70,0	60,2		66,7	50,0	57,1	58,3	0,0
				AABF				
yes	27,3	15,4		0,0	12,5		10,0	33,3
so-so		25,5			12,5	10,5	0,0	0,0
no	72,7	59,0		100,0	75,0	89,5	90,0	66,7

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 1,006

Table 24 clearly shows that only a minority of all Muslims interviewed feel represented by Islamic organisations. DİTİB is the best-known organisation with the best representative rating, at 16 per cent. 7 per cent of the interviewed Muslims considered themselves to be represented by the VIKZ. All other organisations trail well behind, representing no more than 4 per cent of all Muslims interviewed. With regard to the AABF it is to be noted that a substantial proportion (19 per cent) of all interviewed Alevis feel themselves to be represented by this organisation (not represented in the table).

Less than a quarter of Muslims feel themselves to be represented by one of the associations in the German Islam Conference (not shown in the table).

Table 24: Perceived degree of representation by Muslim organisations among interviewed Muslims as a whole (in per cent)

	ZMD	IR	DİTİB	VIKZ	KRM	AABF
Representation: yes	2,7	2,2	15,8	7,2	1,9	3,5
Representation: so-so	9,1	6,6	11,2	6,7	1,5	5,6
Representation: No	12,0	5,3	13,5	8,3	4,9	14,2
not known/I don't know/not specified	76,3	85,9	59,6	77,8	91,7	76,7

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,482

It is also examined whether differences according to regions of origin emerge with regard to the extent to which Muslims consider themselves represented by Islamic associations. All Muslims are considered for this purpose, including those who stated that they were unaware of the respective associations.

Across all regions of origin, it is evident that only very few of the Muslims living in Germany feel themselves to be represented by the associations. Muslims of Turkish origin form an exception here, with more than one in five (23 per cent) considering themselves to be represented by DİTİB. 28 per cent of Sunnis from Turkey feel themselves to be represented by DİTİB; 19 per cent consider themselves represented to some extent, while 14 per cent do not feel represented at all. One in ten Muslims from Turkey feels represented by the VIKZ (table 25).

Table 25: Perceived degree of representation by Muslim organisations among interviewed Muslims as a whole according to region of origin (in per cent part 1)

	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa
				ZMD				
yes	2,0	2,4			3,3	4,0	4,6	6,9
so-so	7,6	9,2	14,3	2,9	5,8	7,0	13,7	6,9
no	9,6	10,4		14,3	18,3	19,1	19,4	24,1
not known/	80,8	78,0	85,7	82,9	72,5	69,8	62,3	62,1
I don't know/not specified								
				IR				
yes	3,0	2,3		1,4	2,5	1,0	1,7	0,0
so-so	4,7	7,5		1,4	5,0	3,5	7,4	3,3
no	3,0	4,9	4,8	4,2	9,1	8,5	5,1	13,3
not known/	89,4	85,2	95,2	93,0	83,5	87,0	85,8	83,3
I don't know/not specified								
				DİTİB				
yes	0,7	22,8	0,0		1,7	0,0	1,1	3,3
so-so	2,0	15,5	10,0	1,4	0,8	2,0	1,7	3,3
no	3,3	16,7	5,0	2,9	8,4	8,5	9,1	10,0
not known/	94,0	45,1	85,0	95,7	89,1	89,4	88,1	83,3
I don't know/not specified								

Table 25: Perceived degree of representation by Muslim organisations among interviewed Muslims as a whole according to region of origin (in per cent part 2))

	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa
				VIKZ				
yes	1,3	9,6		1,4	3,3	1,0	3,4	3,3
so-so	4,3	7,9			3,3	4,0	6,8	3,3
no	3,6	9,7		1,4	5,8	6,0	6,8	13,3
not known/	90,7	72,7	100,0	97,1	87,5	88,9	83,0	80,0
I don't know/not specified								
				KRM				
yes	1,0	2,3			0,8	1,0	0,6	6,7
so-so	0,0	1,6		1,4	0,8	2,0	2,3	3,3
no	2,3	5,9		2,8	1,7	4,0	4,0	0,0
not known/	96,7	90,2	100,0	95,8	96,7	93,0	93,2	90,0
I don't know/not specified								
				AABF				
yes	1,0	4,8		0,0	0,8		0,6	3,3
so-so		8,0			0,8	1,0	0,0	0,0
no	2,6	18,5		4,3	5,0	8,5	5,1	6,7
not known/	96,4	68,6	100,0	95,7	93,3	90,5	94,3	90,0
I don't know/not specified								

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,482

4.6 Religion and participation in school curricula

In the public debate it is often seen as a problem that immigrants and Muslim immigrants in particular, refuse to allow their children, especially girls, to participate in co-educated sports and swimming classes, sex education and school trips. While an expertise produced by Kelek (2006) on behalf of the

Federal Office for Migration and Refugees does illuminate the background and motives pertaining to individual girls, there is a lack of figures indicating the participation of immigrant pupils to provide an essential basis for an objective debate on this subject. The project "Muslim Life in Germany" is now able to provide this lacking information.

In the interviews all interviewees who were attending school or serving an apprenticeship at the time of the interview were asked whether they were participating in co-educated sports or swimming classes, sex education, religious teaching or ethics at their school or vocational training college this year and whether they went on the most recent school trip. The same questions were also put to the interviewees for all other household members aged 6 or over and up to 22 who were either school pupils or students at vocational college.[63]63 The following analyses are based both on the information furnished by the personally interviewed pupils and students and the information provided on other household members aged under 22 who are pupils or students. In all, 3,283 pupils and students in the relevant age group were surveyed. The willingness to answer was very high for virtually all questions, at well over 90 per cent. At 88 per cent, it was slightly lower with regard to the question as to participation in sex education.

63 Interviewees were not asked explicitly with regard to their partners living in the household. Persons aged between 6 and 22 made up a share of only 0.6 per cent of such partners, however.

Table 26: Participation in gender mixed sports lessons by pupils living in the households according to gender and religion (in per cent)

	Muslim pupils			pupils of other religion		
	male	female	total	male	female	total
yes, participates	84,2	88,7	86,5	87,1	90,5	88,7
no - no such lessons available	9,6	4,1	6,8	4,2	3,5	3,9
no - single-sex	5,2	6,2	5,7	6,5	4,0	5,4
non-participation on religious grounds	0,1	0,1	0,1	-	-	-
non-participation on other grounds	0,8	1,0	0,9	2,1	2,0	2,1
total	100,0	100,0	100,0	100,0	100,0	100,0

Source: MLG 2008, dataset of all household members, pupils aged between 6 and 22, weighted.Unweighted number of cases: 3,173

87 per cent of the Muslim pupils and students aged between 6 and under 22 who were covered by the survey attend co-educated sports lessons (table 26). Among pupils and students from predominantly Muslim countries who belong to another religion the proportion attending such lessons is comparably high to the figure, which applies among the members of other religions. Barely any differences are discernible between the sexes either, with female pupils and students actually tending to participate more frequently in co-educated sports lessons. The main reason for failure to participate is a lack of sports lessons in the current school year or a lack of co-educated sports lessons. Religious motives are hardly ever mentioned, neither are any other reasons. This finding indicates that the alleged unwillingness of male and female Muslims to participate in co-educated sports lessons is overestimated in the public debate.

Table 27: Participation in mixed swimming lessons by pupils living in the households according to gender and religion (in per cent)

	Muslim pupils			Pupils belonging to another religion		
	Male	Female	Total	Male	Female	Total
Yes, participates	53,7	52,8	53,2	56,4	56,3	56,3
No - no such lessons available	43,0	41,3	42,1	39,7	40,2	40,0
No - single-sex	1,5	1,9	1,7	2,4	2,8	2,6
Non-participation on religious grounds	0,1	1,9	1,0	-	-	-
Non-participation on other grounds	1,7	2,2	1,9	1,5	0,8	1,2
Total	100,0	100,0	100,0	100,0	100,0	100,0

Source: MLG 2008, dataset of all household members, pupils aged between 6 and 22, weighted. Unweighted number of cases: 3,162

In comparison to sports lessons, a markedly smaller proportion of pupils and students of both the Muslim faith and other faiths attend co-educated swimming classes (table 27). The primary reason here is that no co-educated swimming classes are available. As in the case of sports lessons, religious or other grounds for staying away from swimming classes are barely cited. Girls tend to participate in co-educated swimming classes just as frequently as boys.

Table 28: Participation in sex education by pupils living in the households according to gender and religion (in per cent)

	Muslim pupils			Pupils belonging to another religion		
	Male	Female	Total	Male	Female	Total
Yes, participates	52,1	58,1	55,1	48,7	48,6	48,6
No - no such lessons available	46,0	39,9	42,9	48,4	42,8	45,9
Non-participation on religious grounds	0,7	0,8	0,7	1,0	1,1	1,0
Non-participation on other grounds	1,2	1,3	1,3	1,9	7,5	4,4
Total	100,0	100,0	100,0	100,0	100,0	100,0

Source: MLG 2008, dataset of all household members, pupils aged between6 and 22, weighted. Unweighted number of cases: 2,887

Just over one in two pupils and students covered by the survey affirmed that they were attending sex education at school in the current school year (table 28). A slightly higher proportion of Muslim pupils and students attend such lessons, while non-Muslim pupils were slightly more frequently to be found in a class without such lessons. Religious grounds for staying away from sex education lessons are barely cited by either group. It is noticeable that a disproportionately high percentage of female pupils belonging to other religions fail to participate in such lessons for other reasons.

Table 29: Participation by pupils living in the households in religious instruction, ethics lessons or non-school related religious instruction according to religion (in per cent)

	Muslims	Christians	Other	Total
Catholic religious instruction	5,2	29,5	2,5	12,0
Protestant religious instruction	2,7	41,7	35,0	14,8
Islamic religious instruction	11,4	-	-	7,8
Other religious instruction	1,7	1,2	7,5	1,7
Ethics lessons	25,6	9,6	17,5	20,8
No participation	53,5	18,0	37,5	42,9
Total	100,0	100,0	100,0	100,0
Extra-curricular religious instruction at present	19,8	9,2	26,4	17,1
Extra-curricular religious instruction in the past	14,9	22,1	2,8	16,6
No participation	65,2	68,7	70,8	66,3
Total	100,0	100,0	100,0	100,0

Source: MLG 2008, dataset of all household members, pupils aged between 6 and 22, weighted. Unweighted number of cases: 3,172

Muslim pupils and members of other religions attend religious instruction or ethics lessons significantly less often than Christian pupils (table 29). A good one in two Muslim pupils and students does not attend such lessons, while the figure for other religions stands at a good one in three. Among Christian pupils and students, just under one in five does not attend such lessons. This is presumably attributable to the low availability of non-Christian religious instruction. This assumption is also supported by the fact that Muslim pupils and pupils belonging to other non-Christian religions attend ethics lessons markedly more frequently than Christian pupils. 8 per cent of Muslim pupils and 38 per cent of pupils belonging to other religions attend Christian religious instruction. Only 1 per cent of Christian

pupils attend instruction in another religion. It is to be assumed that Muslim pupils and pupils of other faiths attend Christian religious instruction in some instances in order to compensate for the unavailability of instruction in their own faith. Across all groups, less than half of pupils attend non-school related religious instruction, such as Koran classes, Communion classes, confirmation classes or Talmud classes. 20 per cent of Muslim pupils attend such classes at present, as compared to 15 per cent at an earlier juncture.

In order to assess the need for Islamic school lessons, interviewees were also asked for their opinion on the introduction of religious instruction as a standard school subject. In all, 76 per cent of the interviewed Muslims aged 16 and over advocated the introduction of Islamic religious instruction at state schools. The proportion of advocates is particularly high among the Sunnis (84 per cent) and slightly lower among the Shiites (71 per cent), the Ahmadis (79 per cent) and the other Islamic denominations (69 per cent). Only 54 per cent of Alevis favour the introduction of Islamic religious instruction as a school subject. Alevis were additionally asked whether they are in favour of introducing separate Alevi religious instruction at state schools. 64 per cent of Alevis answered in the affirmative.

Table 30: Participation in most recent school trip including at least one overnight stay by pupils living in the households according to gender and religion (in per cent)

	Muslim pupils			pupils of other religion		
	male	female	total	male	female	total
yes, participates	70,9	68,1	69,5	80,8	77,0	79,1
no - no such lessons available	25,7	24,5	25,1	16,9	19,4	18,1
non-participation on religious grounds	0,3	0,8	0,5	0,0	0,5	0,2
non-participation on other grounds	3,1	6,6	4,9	2,3	3,0	2,6
total	100,0	100,0	100,0	100,0	100,0	100,0

Source: MLG 2008, dataset of all household members, pupils aged between 6 and 22, weighted. Unweighted number of cases: 3,172

70 per cent of Muslim pupils took part in the most recent school trip extending over several days (table 30). At 79 per cent, a substantially higher proportion applies among pupils from predominantly Muslim countries who belong to another religion. The lower level of participation among Muslim pupils is attributable to the fact that no such trips were offered. Religious grounds for the failure to participate are barely cited, either by Muslim pupils or their non-Muslim counterparts. Unspecific other grounds are cited slightly more frequently among Muslims as a reason for non-participation, however. Such "other" grounds apply to a disproportionately high extent among female Muslim pupils. A possible explanation here is that other grounds are cited as a pretext, in order to avoid expressing religious reservations. Another conceivable reason is a lesser willingness to bear the costs of an expensive school trip for girls in comparison to boys, either on gender-specific grounds or due to other reservations.

Overall it is evident that, with the exception of religious instruction, all examined subjects and lessons were attended by over half of Muslim pupils of both sexes. Only minimal differences with regard to participation are discernible between Muslim pupils and pupils of other faiths. Muslim pupils display an increased tendency to stay away from religious instruction and ethics classes and school trips extending over several days, while pupils belonging to other religions are more likely to avoid sex education. The respective levels of participation are largely on a par with regard to co-educated sports and swimming classes.

The results further show that only a small fraction of the pupils living in the surveyed households explicitly refuse to participate in co-educated sports and swimming classes, sex education and multi-day school trips. Rather, no such activities were available to many pupils in the current school year, for example because non-mixed sports classes are carried out in many Federal states[64] or because sex education is only provided at certain class levels. The finding that the stated school lessons were not available to many pupils also allows another interpretation, however. It may be that many schools whose pupils include a high proportion of children and young people from migrant backgrounds avoid offering certain types of classes from the outset or offer classes which are more likely to be readily accept

64 A qualitative study by Kleindienst-Cachay (1999: 120) reveals that gender-mixed sports during childhood are often considered unproblematic in Muslim families. This attitude alters fundamentally in puberty, when the girl's body acquires womanly characteristics. At this age (from German school grade 7), sports lessons are carried out as single-sex lessons at many schools anyway.

ed by parents, such as single-sex sports and swimming classes or single-day school trips without overnight stays – either on the basis of experience or for fear that a substantial proportion of their pupils will reject certain forms of teaching.[65]

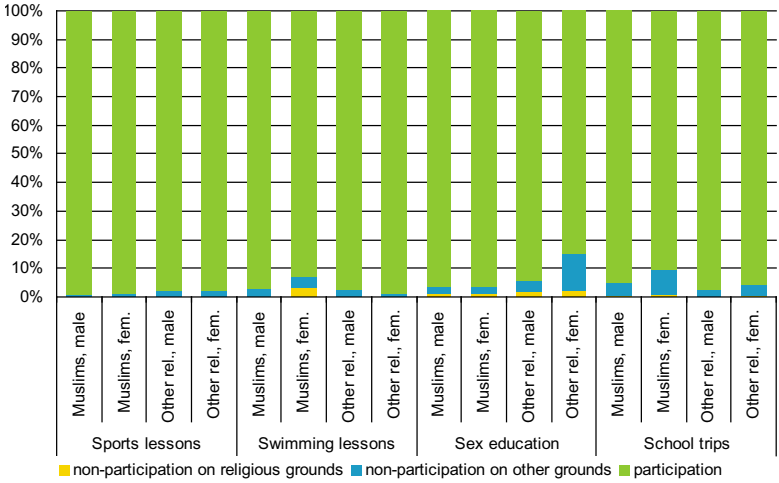
In order to obtain a rounded picture and to emphasize the proportion of "genuine objectors", figure 47 considers only those pupils to whom the corresponding classes and activities were available and who either participated in these or declined to do so for religious or other reasons. Considering only the group of pupils concerned, it emerges that the overwhelming majority of both Muslims and non-Muslims with a corresponding migrant background do participate in the stated classes and activities. Swimming classes and school trips are revealed as problematic issues for Muslim girls, with a share of 7 and 10 per cent respectively failing to participate in these activities. The lower level of participation among Muslim girls in comparison to boys is statistically significant, indicating gender-specific unequal treatment of Muslim girls with regard to these two types of school activities.[66] Also to be mentioned in this context

65 Interviewees were asked explicitly about the school trips, which are the subject of public debate, extending over more than one day and including at least one overnight stay.

66 With regard to swimming lessons, this finding is supported by a qualitative study of Muslim sportswomen in Germany. In order to be able to pursue sport, many of these sportswomen have deliberately chosen a type of sport, which does not breach the requirement for the body to remain covered, such as karate and tae kwon do. One of the sportswomen, who had been a successful competitive swimmer up to the age of 15, deliberately switched to karate after her father banned her from continuing to swim, as long clothes are worn in karate (see Kleindienst-Cachay 2001). According to the findings of the German supplementary study to Pisa 2000, however, 15-year-old girls of Turkish origin are markedly less likely to be members of a sports club (21 per cent) than boys of Turkish origin (68 per cent). The differences between the sexes are less pronounced among young Germans (Mutz/Peterson 2009: 34f).

is sex education, which is avoided more frequently by members of other religions from predominantly Muslim countries - to the extent of 6 per cent of male and 15 per cent of female pupils from this group. Both the differences between Muslims and members of other religions and the differences between the sexes among the other religions are statistically significant.

Figure 47: Participation in gender mixed sport and swimming lessons, sex education and the most recent school trip among pupils to whom such lessons and activities are available, according to religion and gender (in per cent)



Source: MLG 2008, dataset of all household members, pupils aged between 6 and 22, weighted.

Overall, it is apparent that the rejection of school classes and activities is no "mass phenomenon". There is nevertheless a continuing need to win over parents with a migrant background in this area, so as to ensure that no child remains excluded from these activities which are important to their personal development and to counteract the unequal participation of Muslim girls and boys in some school subjects and activities.

In an expertise commissioned by the Federal Ministry for Family Affairs, Senior Citizens, Women and Youth it is emphasized that it is crucial to take the reservations and concerns of Muslim parents seriously in the interests of a successful dialogue on the participation of their children in educational activities. At the same time, the educational aims pertaining to the offered classes and activities must be presented in a transparent and comprehensible manner, so that parents will understand why it is important for their child to participate. The aim of such dialogue is to find compromises. When children's potential for development is impaired, however, educationalists should also act against the will of the parents (Thiessen 2008: 23f.).

4.7 Wearing headscarf: Practice and reasons

The headscarf is the subject of highly controversial public debate. The Muslim side of this debate frequently stresses that wearing the headscarf is an expression of religious self-determination and calls for it to be accepted. In German society as a whole the headscarf is often regarded as a symbol of female suppression, segregation or even religious fundamentalism (Amirpur 2004: 361 ff; Oestreich 2004: 131ff.). There are few empirical studies examining the significance of the headscarf to female Muslims in Germany, however. A quantitative study on the subject, which was published in 2006 examines the reasons for wearing a headscarf among women of Turkish origin from selected mosque communities and their views on Germany, politics and society. The authors stress that the selection of women is not representative of Muslim women in Germany. The study concludes that the Muslim women who wear a headscarf are for the most part self-confident, religious women who, although they were born in Germany, have stronger emotional ties to

their country of origin than to Germany (Jessen/von Wilamowitz-Moellendorff 2006).

In order to discover more background information, such as how many female Muslims wear a headscarf or whether headscarf-wearers possess certain characteristics, in the course of the study "Muslim Life in Germany" female interviewees were asked whether they wear a headscarf "in public" and, if so, how frequently. Those who wear a headscarf were also asked as to their motives. Interviewees were also asked systematically whether the other Muslim women living in the household also wear a headscarf. The more detailed questions as to the frequency with which these persons wore a headscarf and their reasons for doing so were not asked here, as it cannot be assumed that a third person will possess this knowledge. In chapter 4.7.1 the proportion of women who wear the headscarf is first of all determined from the information on all female Muslims living in the surveyed households and initial differences in terms of social structure are examined between Muslim women who wear a headscarf and those who do not. As such, the analyses are also based on the girls aged under 16 living in the households – an age group which was not interviewed directly. Chapter 4.7.2 explores in greater detail the differences between the personally interviewed headscarf-wearing Muslim women and those who do not wear a headscarf. A comparison is carried out here between the interviewed women of various Muslim denominations with and without a headscarf, Alevi women and women belonging to other religions, with regard to various indicators of social integration. Chapter 4.7.3 analyses the reasons why the interviewed women wear the headscarf.

4.7.1 Breakdown of Muslim women with and without a headscarf

A total of 3,737 Muslim girls and women live in the surveyed households. Information on whether they wear a headscarf or not is available for 99.8 per cent of these women.

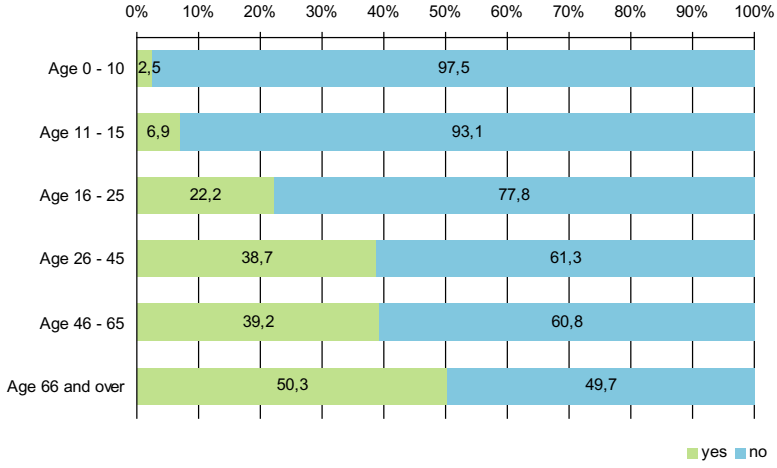
28 per cent of the female Muslims living in the surveyed households wear a headscarf (figure 48). A clear majority of these female Muslims (72 per cent) do not wear a headscarf. A significant link exists between the regional origin and the proportion of women who wear a headscarf. Hardly any of the Muslim women originating from Southeast Europe, Central Asia/CIS and Iran wear a headscarf. A disproportionately high level of female Turkish and North African Muslims wear a headscarf (over 30 per cent in each instance).

Figure 48: Share of headscarf-wearing Muslim girls and women according to region of origin (in per cent)

Source: MLG 2008, dataset covering all household members, weighted.
Unweighted number of cases: 3,728

A significant link exists between age and the proportion of women who wear a headscarf. Hardly any of the young girls aged up to ten who were covered by the survey wear a headscarf (figure 49). The proportion of headscarf-wearers slowly rises at the age of puberty. In the age group of 11- to 15-year olds, 7 per cent of Muslim girls wear a headscarf. Among the young women aged from 16 to under 25 the figure stands at a good one in five. Among the 26- to 65-year-old women the share rises to almost 40 per cent. One in two Muslim women aged over 65 wears a headscarf. It is not discernible from the data whether the increasing shares of headscarf-wearers among older Muslim women are accountable to the fact that many women only begin wearing a headscarf at an advanced age or whether a new generation is arising which will make the headscarf a rare sight in the future.

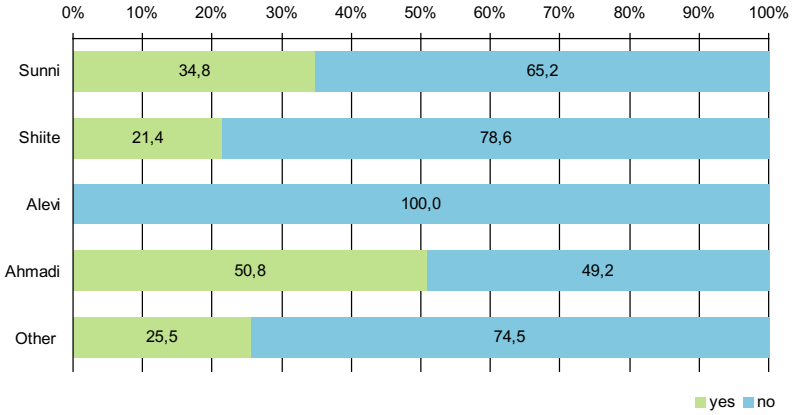
Figure 49: Share of headscarf-wearing Muslim girls and women according to age (in per cent)



Source: MLG 2008, dataset covering all household members, weighted.
Unweighted number of cases: 3,728

The practice of wearing a headscarf is clearly influenced by the denomination to which the women belong (figure 50). None of the Alevi women living in the surveyed households wears a headscarf (figure 50). In the other faith groups the proportions of headscarf-wearing women vary between 21 per cent among Shiites and 51 per cent among the smaller group of the Ahmadiyya. Among the Sunnis, who belong to by far the largest Muslim faith group in Germany, one in three women wears a headscarf. Among the women belonging to other faiths – a group, which also includes Sufism/Mysticism and Ibadiyya – the figure stands at one in four.

Figure 50: Share of headscarf-wearing Muslim girls and women according to denomination (in per cent)



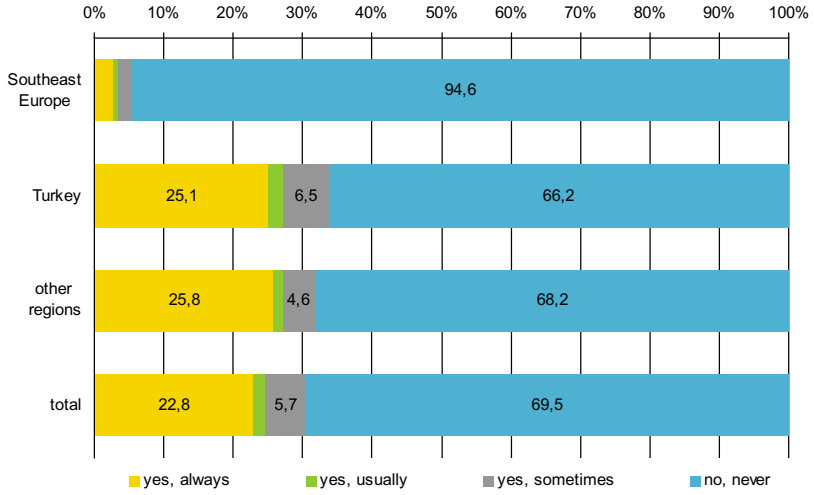
Source: MLG 2008, dataset covering all household members, weighted.
Unweighted number of cases: 2,968

4.7.2 Differences between Muslim women with and without a headscarf

Differences between women with and without a headscarf are examined in detail below on the basis of the information provided by the total of 1,094 interviewed Muslim women. The analyses are thus based on substantially smaller numbers of cases than in the preceding chapter and relate only to women aged 16 and over. On the other hand, additional information is available, which only the individuals concerned are able to answer realistically, such as how often the headscarf is worn and what motives prompt the women to wear a headscarf. Due to the small number of cases, it was necessary in some instances to group categories together for analysis purposes.

The question as to whether a headscarf is worn appears to be a polarising topic among Muslim women. The overwhelming majority of the interviewed women (70 per cent) stated that they never wear a headscarf (figure 51). Almost 23 per cent state that they always wear a headscarf. A minority of 8 per cent of women have yet to reach a firm decision on whether to wear a headscarf and wear one either sometimes or usually. The proportion of women who wear a headscarf sometimes, frequently or always is slightly higher than in the analyses in the previous chapter covering all the Muslim women living in the surveyed households. This is presumably attributable to the fact that girls under 16 years of age, who only wear a headscarf in exceptional cases, are not included here.

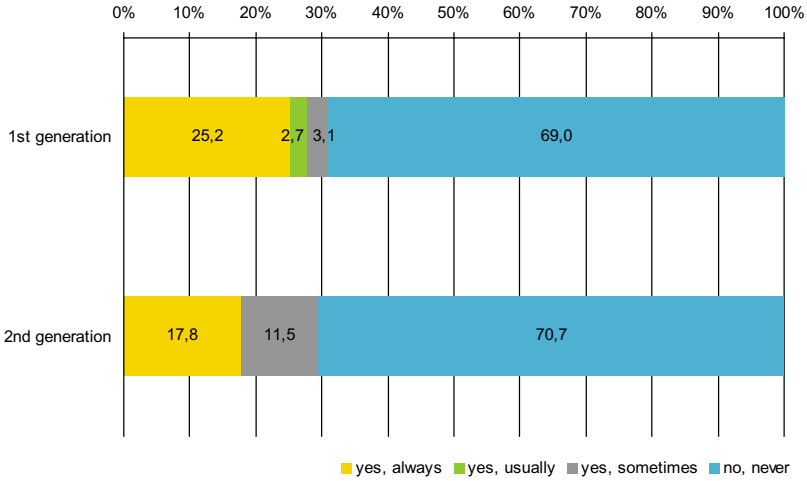
Figure 51: Interviewed Muslim women aged 16 and over according to frequency with which the headscarf is worn and region of origin (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 1,092

A breakdown according to regions of origin also confirms the findings from the preceding chapter regarding the practice of wearing a headscarf. As a rule, women from Southeast Europe do not wear a headscarf (figure 51). Around one third of Muslim women with Turkish origin wear a headscarf.

Figure 52: Interviewed Muslim women aged 16 and over according to frequency with which the headscarf is worn and migrant generation (in per cent)

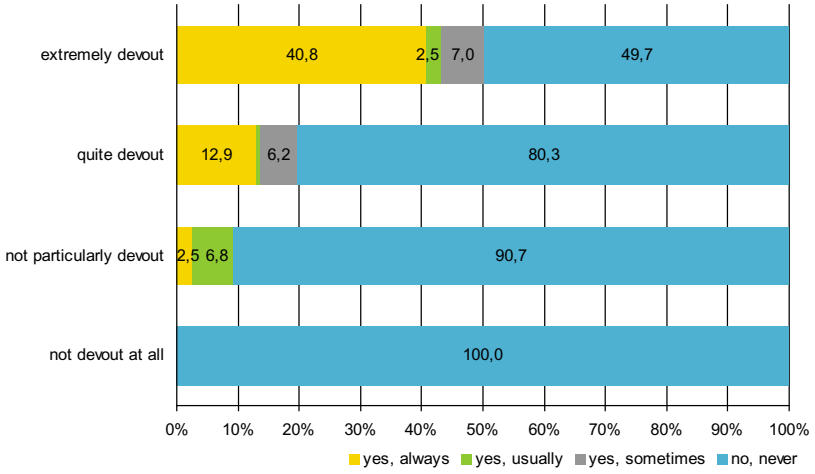


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 1,092

In the second generation, wearing a headscarf becomes a significantly less common practice. While roughly the same proportion of Muslim women who were born abroad and those who were born in Germany state that they never wear a headscarf (figure 52), the proportion of members of the second generation who always wear a headscarf is just over 7 percentage points lower than among women of the first generation. The differences are evidently accountable to the fact that the women born in Germany are much less likely to wear a headscarf on a regular basis. A disproportionately large number of these women state that they do so sometimes.

As would be expected, a significant link exists between the degree of devoutness and the wearing of the headscarf. None of the interviewed Muslim women who describe themselves as not being devout wears a headscarf (figure 53). Of the highly devout Muslim women, one in two wears a headscarf always, usually or sometimes. The findings nevertheless show that a high degree of devoutness must not necessarily result in a woman wearing a headscarf. One in two highly devout Muslim women leaves the house without a headscarf.

Figure 53: Interviewed Muslim women aged 16 and over according to frequency with which the headscarf is worn and devoutness (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 1,074

A comparison of interviewed Muslim women with and without a headscarf, Alevi women and women belonging to other religions from predominantly Muslim countries of origin with regard to various indicators of social integration reveals that Muslim women who wear the headscarf fare worse than

the women belonging to the other groups on virtually all counts (table 31). Muslim women who wear the headscarf are less likely to assess their knowledge of German as good or very good, they are less likely to be gainfully employed, they are less likely to have German friends, they are less likely to be involved in German organisations, they are more likely to live in residential areas inhabited primarily by foreigners, their emotional ties to Germany tend to be weaker and they are less likely to be naturalised. Among the women from predominantly Muslim countries of origin they thus represent the group, which is most poorly integrated into the German host society, at least with regard to the indicators considered here.

This is attributable in part to the fact that the group of Muslim women who wear the headscarf includes a markedly lower proportion of women who have grown up and received their education in Germany than is to be found among Muslim women who do not wear the headscarf and Alevi women. This group thus consists for the most part of women who immigrated as adults. The proportion of women who have grown up and received their education in Germany is even smaller among the women from predominantly Muslim countries who belong to another religion, however.

A consideration of both where women attended school and the attained standard of school-leaving qualification clearly shows that the differences which exist cannot be explained solely in terms of the time at which immigration took place or the immigrant generation to which the women belong, however. An increase in the level of education is generally to be observed from one generation to the next among the women from predominantly Muslim countries. This also applies to Muslim

women who wear the headscarf, among whom women who have been educated in Germany and women belonging to the other groups possess a higher level of school education than women who received their education abroad. At the same time it is to be noted that Muslim women who wear the headscarf and Alevi women possess particularly poor standards of education among the women who attended school abroad. They are much less likely to possess intermediate or higher school-leaving qualifications than Muslim women educated abroad who do not wear a headscarf and members of other religions. The tendency for women who wear the headscarf to have a poorer standard of school education than other women from predominantly Muslim countries also applies to the women who received their school education in Germany. While Alevis have made good ground and achieve intermediate or higher school-leaving qualifications in Germany to the same extent as other Muslim women who do not wear the headscarf, Muslim women who wear the headscarf reveal the lowest standards of educational achievement of all women from predominantly Muslim countries who have grown up in Germany and are the least likely to possess intermediate or higher school-leaving qualifications. Women who wear a headscarf are also substantially less likely to possess a vocational qualification, which constitutes a crucial condition for qualified employment (Stichs 2008: 45f.). Overall, it is apparent that there is a substantial need for measures to improve academic and vocational qualifications aimed specifically at Muslim women who wear the headscarf.

Table 31: Interviewed Muslim women aged 16 and over with and without headscarf, Alevi women and women of other religions according to age, duration of residence and selected indicators of social integration

	Muslims with headscarf	Muslims without headscarf	Alevi women	women of other religion	total
according to average values					
age in years	36,4	33,8	38,7	39,6	36,7
duration of residence in years	22,5	22,4	26,6	14,7	19,2
according to percentage					
women educated in Germany	57,7	68,2	70,2	34,5	53,9
with good or very good proficiency in German (index)	49,2	72,0	68,8	57,4	60,7
with intermediate or higher school-leaving qualification from country of origin	24,3	36,3	21,3	60,7	44,8
with intermediate or higher school-leaving qualification from Germany	49,2	59,3	57,5	65,1	58,4
with German vocational qualification or higher-education qualification	20,3	32,1	44,8	27,1	28,7
Gainfully employed (among women aged between 16 and 64)	30,7	43,1	44,1	52,6	44,2
with membership of one or more German associations or similar	33,5	44,5	58,9	38,0	40,8
frequent contact with Germans among friends*	51,1	71,0	66,9	66,8	65,3
living in residential area with predominantly foreign population	57,9	35,2	36,8	32,9	38,9
with strong or very strong attachment to Germany	63,6	66,1	66,1	75,3	69,0
with German nationality	32,8	39,6	67,9	69,2	50,9

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.

*The responses 'daily', 'several times a week' and 'once a week' were grouped together under the category 'frequent'.

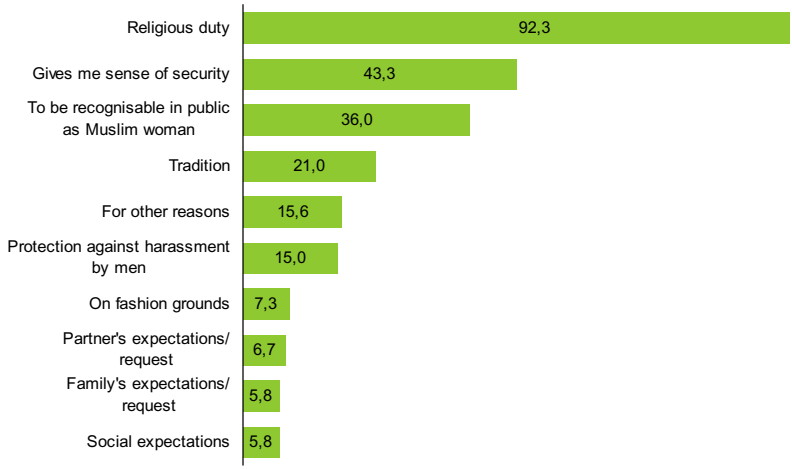
4.7.3 Reasons for wearing the headscarf

Muslim women who stated in the interview that they wear a headscarf sometimes, usually or always were also asked why they did so, on the basis of prepared optional answers. It was possible to state several reasons. 99 per cent of the women concerned stated at least one reason. All ten suggested reasons were affirmed in some instances. The most important cited reason for wearing the headscarf is on religious grounds. Over 90 per cent of the headscarf-wearing Muslims cite this motive (figure 54). This tallies with the findings of the above-stated study by Jessen/von Wilamowitz-Moellendorf (2006: 24), in which the answer category "religious grounds" is also cited as the most important motive by 97 per cent of headscarf-wearing women. The second most commonly stated reason is "the headscarf gives a sense of security", which was cited by 43 per cent of the women. Just over a third of the Muslim women who wear the headscarf do so in order to be recognisable as Muslim women.

Reasons for wearing the headscarf, which indicate that the women possess their own motivation for doing so, are cited most frequently. Coercion or other people's expectations play a minor role. The three suggested reasons focusing on expectations/demands from the interviewee's partner, family or social environment were each affirmed by 6 to 7 per cent of the women. These figures cannot be considered accumulatively, as women who wear a headscarf as a result of their family's expectations frequently also cite expectations on the part of their partner and/or their social environment as reasons. The proportion of women who affirm at least one of these external influences, which were suggested in the interview, stands at 12 per cent. It should be added in this regard, however, that a marked

ambivalent undertone is apparent in the two reasons "the headscarf makes me feel safe" and "the headscarf protects me from harassment by men", which were cited by 43 per cent and 15 per cent of the women respectively. In these cases, while the decision to wear the headscarf stems from the women themselves, it is nevertheless motivated by the fact that the women anticipate harassment, insults and/or violations of their personal integrity.

Figure 54: Reasons for wearing headscarf among interviewed Muslim girls and women (in per cent); interviewees were able to state more than one reason



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.Unweighted number of cases: 345

5 Aspects of integration

5.1 Structural and cognitive integration

Various indicators can be employed to assess the extent of migrants' integration. An overview for general reporting on integration is provided by Worbs/Friedrich (2008). Examples of integration indicators are to be found in the set of indicators produced by the Federal Government Commissioner for Migration, Refugees and Integration (2008), in the integration report of the Federal state of North Rhine-Westphalia (MGFFI 2008; Santel 2008), in the integration report of the Federal Office for Migration and Refugees (Siegert 2008; Worbs 2008; Haug 2008, Friedrich 2008) or in the report by the Berlin-Institut für Bevölkerung und Entwicklung (2009).

The aim of this study is to obtain knowledge on the state of integration by applying selected integration indicators. On this basis, recommended courses of action and integration measures can be defined. Generally recognised indicators from various areas were selected to this end.

Integration is evaluated here according to a concept based on Esser's theoretical approach (2001: 22ff). Esser employs the term "assimilation", which is commonly used in classical and more recent American migration research, as expressed in the "Segmented Assimilation Theory" (Portes and Zhou 1993, Portes and Rumbaut 2001) or the "New Assimilation Theory (Alba/Nee 1997). For the purposes of this study, however, the term "integration" is used in accordance with Heckmann's line of argument (2001: 343), as the term "assimilation" has negative connotations in Germany. In analyses based on Esser's concept

it is customary to distinguish between different integration dimensions (Kalter 2008: 21ff). Four dimensions are generally employed – structural, social, cognitive/cultural and identificational/emotional integration. Descriptions of the state of integration based on indicators frequently focus on structural integration, as sources of data such as the official statistics on schools and the labour market and the microcensus are easily accessible (Berlin-Institut für Bevölkerung und Entwicklung 2009). All four areas of integration are covered in the project "Muslim Life in Germany".

- The following indicators are used to measure structural integration: School-leaving qualifications in the country of origin and in Germany, employment rate, occupational standing, source of income and dependency on transfer payments (sections 5.1.1 and 5.1.2).

- Cognitive/cultural integration centres first and foremost on language proficiency. In this area, the interviewees' own assessment of their proficiency in Germany is examined in the competence areas of listening comprehension, speaking skills, reading skills and writing skills, participation in the nationwide integration course and successful completion of the integration course with the "Zertifikat Deutsch" (section 5.1.3).

- Social integration is measured by reference to membership of German organisations and organisations that bear relation to the country of origin (section 5.2.1), interethnic contact in the family, at the workplace, in the neighbourhood and among friends, interethnic partnerships, interreligious partnerships

and openness to interethnic and interreligious contacts (sections 5.2.2 to 5.2.3). The proportion of foreigners in the area of residence is also examined in the context of social integration (section 5.2.5.1).

> In the area of identificational/emotional integration, attachment to Germany and the country of origin (section 5.2.6) and attachment to the place of residence (section 5.2.5.2) are employed as indicators. Naturalisation is often categorised under this dimension. The aspect of citizenship and the mode of naturalisation is considered in section 3.4.

5.1.1 Educational level

Education has a major influence on opportunities to participate in the modern-day knowledge-based society. Analyses from the microcensus reveal a substantially poorer situation with regard educational level for people with a migrant background living in Germany than for people without a migrant background. A higher proportion of immigrants and their dependents have no school qualifications or lower school qualifications than people without a migrant background (Siegert 2008: 47).

School education statistics and various studies show that Turkish migrants possess a particularly low standard of school education in comparison to migrants from other recruitment countries. This applies both to school qualifications acquired by migrants of the first generation in their home country and to school qualifications acquired by second-generation migrants (Siegert 2008). For the first time, schooling and standards of education are examined below for the entire group of Muslim

migrants, enabling a comparison of Turkish migrants with migrants from other predominantly Muslim countries of origin.

In order to enable a comparative analysis of educational qualifications acquired in the country of origin and in Germany, the standard of school education is broken down into three levels: A low standard of school education corresponds to a mandatory school- leaving qualification in the country of origin or a secondary modern school-leaving certificate (Hauptschulabschluss) in Germany, a medium standard of school education corresponds to a higher school-leaving certificate in the country of origin or an intermediate school-leaving certificate (Realschulabschluss) in Germany and a high standard of school education corresponds to a school-leaving qualification acquired abroad or in Germany which entitles the holder to embark on higher education. In this connection it is to be noted that the education systems vary substantially in the respective surveyed countries and also differ strongly from the German system. The range of persons without a school-leaving certificate and those qualified to enter higher education nevertheless provides a general indicator of the educational level in the studied migrant groups.

5.1.1.1 Comparison between the religions and denominations

Muslims reveal a significantly lower educational level than the members of other religious communities across the entire range of countries of origin covered by this study. This applies both when school education in the country of origin and Germany are considered together (table 32) and to school qualifications acquired in Germany (table 33). While 15 per cent of Muslims as a whole possess no school-leaving qualifications, the

corresponding figure among members of other religions stands at only 7 per cent. Differences emerge once again between the denominations. The Alevis have the lowest educational level overall, while the Shiites have the highest standard in comparison to the other denominations. Among the Ahmadis there are two polarising groups – one without any school-leaving qualifications and one with a relatively high educational level.

Table 32: Standard of school education among interviewees with migrant background according to religion and denomination (in per cent)

	Christians/ Jews/ Others	Muslims				
		Total	Sunni	Shiite	Alevi	Ahmadi
No school-leaving qualification	6,9	14,8	12,8	8,7	23,8	29,4
Low school-leaving qualification	23,7	28,8	27,3	18,0	32,5	14,7
Intermediate school-leaving qualification	27,3	22,3	23,1	17,3	16,3	14,7
High school-leaving qualification	42,2	34,1	36,7	56,0	27,5	41,2
Total	100,0	100,0	100,0	100,0	100,0	100,0

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 3,913 (excluding pupils).
Other denominations not evaluable separately due to the small number of cases.

A similar picture emerges among members of the second generation and those who have attended school in Germany: Muslims show lower standards of school-leaving qualifications than the members of other religions, with the Alevis possessing by far the lowest standard of school education.

Table 33: School-leaving qualifications in Germany among interviewees with migrant background according to religion and denomination (in per cent)

	Christians/ Jews/ Other	Muslims				
		Total	Sunni	Shiite	Alevi	Ahmadi
No school-leaving qualification	6,9	13,5	11,7	7,1	38,9	33,3
Secondary modern school-leaving qualification	25,5	27,4	23,0	23,5	16,7	12,5
Intermediate school-leaving qualification	32,7	30,6	32,4	25,9	33,3	16,7
Abitur'/further education entrance level qualification	34,9	28,5	32,9	43,5	11,1	37,5
Total	100,0	100,0	100,0	100,0	100,0	100,0

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 1,695
(persons educated in Germany only,excluding school pupils).
Other denominations not evaluable separately on account of the small number of cases.

This means that among the immigrants from predominantly Muslim countries of origin the members of other religions are generally better educated than Muslims. Among the Muslim groups the Alevis, who generally originate from Turkey, have an educational level below average for Muslims, while the Shiites originating from Iran are the highest educated. These differences with regard to the educational level among the de-

nominations are closely linked to the country of origin and the attendant grounds for immigrating, as is revealed below.

5.1.1.2 Comparison between the countries of origin

Among the Muslim interviewees with a migrant background 63 per cent have attended school in Germany, while the corresponding figure for the Christian interviewees stands at 39 per cent. The respective proportions reflect the age structure at the time of immigration. The highest share of interviewees who received their schooling in Germany is to be found among Muslim and non-Muslim Turkish migrants (66 per cent, 73 per cent) and among migrants from North Africa (63 per cent, 80 per cent), while the lowest levels apply among migrants from Central Asia/CIS (14 per cent, 31 per cent).

Table 34: Schooling among interviewees with migrant background according to region of origin and religion (in per cent)

Country in which school attended	Religion	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	Other parts of Africa	Total
Germany	Muslims	57,6	66,4	14,3	44,3	61,7	53,8	63,1	30,0	63,0
	Other religion	39,4	72,9	30,9	38,9	45,3	63,4	80,0	55,1	38,7
Country of origin	Muslims	74,2	57,2	95,2	85,7	61,7	69,8	57,4	83,3	61,2
	Other religion	73,4	41,7	89,5	88,9	72,2	67,6	25,0	75,3	80,7

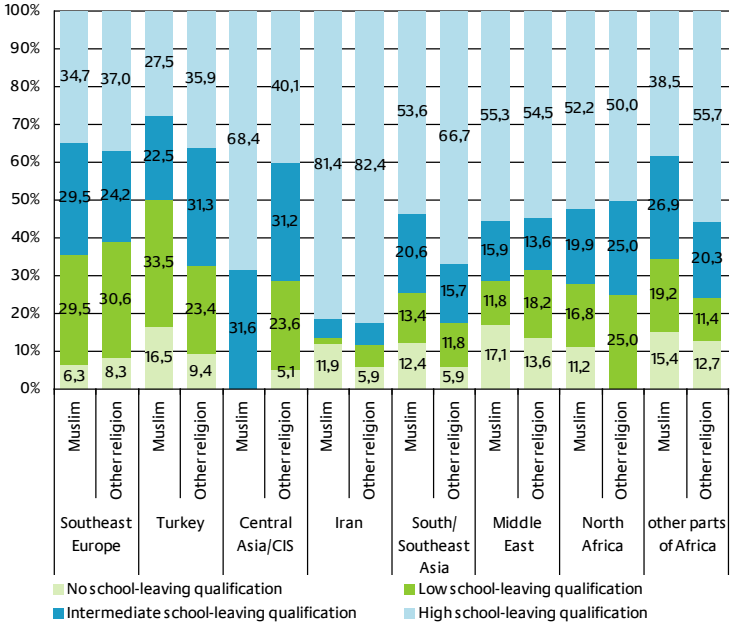
Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,312

45 per cent of all interviewees who attended school in Germany also attended school in their country of origin. This indicates that almost half of the immigrant pupils were so-called "lateral entrants" into the German education system. Some of

these attended school in Germany at an older age after having completed their schooling in their country of origin. These have a school-leaving qualification both in their country of origin and in Germany.

When the interviewees' highest school-leaving qualification is considered, irrespective of whether it was acquired in the country of origin or in Germany, it emerges that the group of Iranian migrants possess by far the highest educational level. A major proportion of Muslims and members of other religions from Iran are qualified to enter higher education. Muslims from Central Asia/CIS and migrants from South/Southeast Asia represent a relatively well educated group. Muslims from Turkey reveal the lowest level of education; only 28 per cent have a high standard of school education and 17 per cent have no school-leaving qualification at all. An equally high proportion of migrants without any school-leaving qualification is only to be found among Muslims from the Middle East. In all, Turkish migrants both of Muslim faith and of other religions are least likely to possess a high standard of school education (28 per cent and 36 per cent respectively) (figure 55).

Figure 55: Highest school-leaving qualification acquired by interviewees with migrant background in country of origin or in Germany according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 3,886 (excluding school pupils). In case of persons who have acquired a school-leaving qualification in both countries, the German qualification is shown.

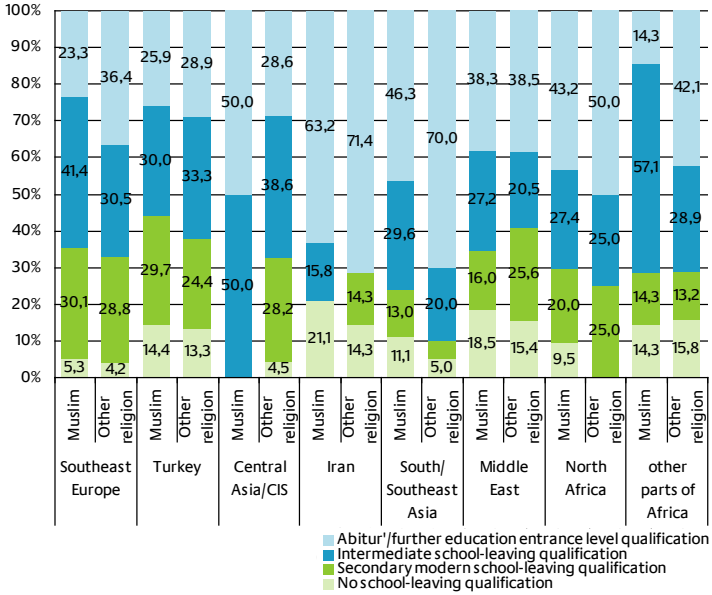
The standard of school education of those who have attended school in Germany, i.e. the second-generation migrants who were born in Germany and the lateral entrants (figure 56) are considered below. A similar picture emerges here.

A relatively small proportion of Turkish migrants possess a high standard of school education ('Abitur' or other qualification for higher education) (26 per cent among Muslims, 29

per cent among the other religions). The corresponding share is even smaller among Muslims from other parts of Africa (14 per cent) and Southeast Europe (23 per cent), however. As more people from these countries acquire the intermediate school-leaving certificate, Muslims from Turkey nevertheless possess the lowest educational level of all groups.

A particularly high proportion of persons with school-leaving qualifications entitling them to embark on higher education is to be observed among Iranians of all religions and non-Muslim immigrants from South/Southeast Asia (India, Pakistan). With the exception of Turkey and the Middle East, differences between the standards of education of Muslims and other religions are discernible in all countries, with Muslims showing a significantly lower educational level throughout, apart from those from Central Asia.

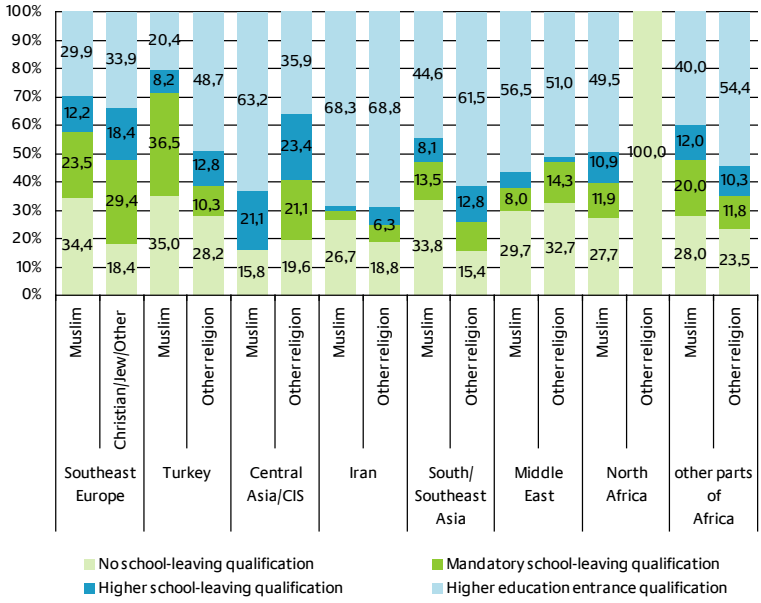
Figure 56: School-leaving qualifications acquired in Germany by interviewees with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 1,695
(persons educated in Germany only, excluding school pupils)

Across almost all of the groups the proportion of those with a high standard of school education is higher in the population as a whole than when school-leaving qualifications acquired in Germany are considered in isolation. Members of other religions from South/Southeast Asia form an exception here. At the same time it is apparent that among those educated in Germany the share of those who have no school-leaving qualifications is lower in most groups in comparison to the population as a whole.

Figure 57: School-leaving qualifications acquired in the country of origin by interviewees with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset for interviewees aged 16 and over, weighted. Unweighted number of cases: 3,166 (persons educated abroad only)

A comparison of school-leaving qualifications acquired in the country of origin (figure 57) and in Germany reveals a similar trend. School-leaving qualifications among migrants show a polarisation into relatively large groups without any school-leaving qualifications on the one hand and relatively large groups of people with qualifications entitling them to embark on higher education on the other hand. Migrants from all regions of origin leave the German school system without any qualifications markedly more rarely than their parents' generation, indicating an improvement in education standards.

It is also apparent that school-leavers in Germany do not attain the educational level of the first generation of migrants in all groups. On leaving school in Germany, migrants from North Africa and other parts of Africa, the Middle East, Central Asia/CIS, Muslims from Southeast Europe and Iran and members of other religions from Turkey fail to acquire the highest level of school-leaving qualifications as frequently as their parents' generation in the country of origin. This indicates a declining educational level from one generation to the next, in that the highest standard of school-leaving qualification is not attained by such a large proportion of school-leavers completing their German schooling as applied among the first generation of migrants.

Overall, the educational level among migrants from predominantly Muslim countries of origin varies strongly, whereby migrants originating from Turkey show strikingly low levels of school-leaving qualifications while Iranians, migrants from Central Asia/CIS and non-Muslim immigrants from South/Southeast Asia (India, Pakistan) reveal a particularly good level.

This is a new finding which builds on the existing analyses from various data records. It was known from the Repräsentativuntersuchung ausgewälter Migrantengruppen (RAM, Representative Survey of Selected Migrant Groups) that Turks possess the lowest levels of school-leaving qualifications among migrants from recruitment countries, followed by Italians. Only 10 per cent of Turkish nationals have passed the Abitur examination or qualified by other means for further education, while 13 per cent have no school-leaving qualifications whatsoever (cf. Babka von Gostomski 2008: 18). The particularly low standard of school education among Turkish women is especially striking

here (Stichs 2008: 32). According to an analysis contained in the integration survey conducted by the Bundesinstitut für Bevölkerungsforschung (BiB, Federal Institute for Population Research), naturalised Turks are more likely to acquire the Abitur qualification than non-naturalised Turks, however (Haug 2002: 129). A consideration of people with a migrant background in the 2006 microcensus reveals a similar picture: Among all people from recruitment countries, the Russian Federation and ethnic German repatriates, those with a Turkish migrant background are most likely to have no school-leaving qualifications and least likely to possess a high-level school-leaving qualification (Siegert 2008: 51; Seibert 2008: 3). The German Socio-Economic Panel (GSOEP) also reveals the educational level among second-generation Turkish migrants to be lagging behind that of the descendents of other labour migrants (Kalter 2007: 404) and ethnic German repatriates (Tucci 2008: 203). The National Report on Education also concludes that the opportunities for a successful course of education and the acquisition of adequate skills among pupils with a migrant background have diminished considerably at the point of transfer from primary to secondary education, even when taking socio-economic status into account (Autorengruppe Bildungsberichterstattung 2008). Above all in the second generation, i.e. those born in Germany, over half of whom have Turkish ancestors, the standard of skills is considerably below the corresponding level for pupils without a migrant background.

The present study now reveals that the group of Turkish migrants also has a particularly low level of education in comparison to migrants from other predominantly Muslim countries of origin.

No direct link is ascertainable between adherence to Islam and education, in view of the major differences between the Muslims from different countries of origin. The differences with regard to standards of education among the religions and denominations are attributable above all to historical reasons relating to the recruitment of labour migrants from Turkey, the former Yugoslavia, Morocco and Tunisia. These labour migrants and their dependents originated for the most part from poorly educated social strata.

A significant aspect here is the divergent educational level between the sexes, which reflects the situation in the countries of origin and impacts on the educational level among migrants as a whole. Overall, the standards of education acquired in the country of origin are lower among female migrants than among their male counterparts, whereby this gender difference is particularly pronounced among Turkish migrants. 42 per cent of female immigrants from Turkey completed their schooling in their country of origin without any qualifications, as compared to 28 per cent among the male immigrants from Turkey. A substantial improvement in educational achievements is evident from one generation to the next, however. Female migrants as a whole who have completed their schooling in Germany possess a higher educational level than their parents' generation and have made up ground in relation to male migrants. Female migrants originating from Turkey are less likely than male migrants from Turkey to leave school without any qualifications and commonly acquire the intermediate school-leaving certificate. This goes to prove that a higher level of equality between the sexes is achieved as a result of migrants' schooling in Germany in comparison to the school qualifications acquired by immigrants in their countries of origin.

Table 35: Highest school-leaving qualification acquired in country of origin or in Germany among interviewees with migrant background aged 16 and over according to gender and selected regions of origin (in per cent)

School in country of origin	Male Total	South-east Europe	Turkey	North Africa	Female Total	South-east Europe	Turkey	North Africa
Completed without qualification	25,5	27,7	28,2	25,3	30,9	24,2	42,4	38,5
Mandatory school-leaving qualification	26,3	26,1	36,7	12,0	24,5	27,0	34,2	11,5
Higher school-leaving qualification	12,1	11,5	9,9	9,3	14,8	20,0	6,7	15,4
University entrance-level qualification	36,2	34,8	25,2	53,3	29,8	28,8	16,7	34,6
School in Germany								
No school- leaving qualification	12,7	2,5	15,2	11,7	11,0	2,5	13,6	5,4
Secondary modern school-leaving qualification	23,7	28,1	24,0	25,0	30,5	28,1	35,6	10,8
Intermediate school-leaving qualification	29,5	41,3	30,4	16,7	33,0	41,3	29,7	43,2
University entrance-level qualification	34,0	28,1	30,5	46,7	25,6	28,1	21,1	40,5

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 3,166/1,695

5.1.2 Gainful employment, occupational standing and types of income

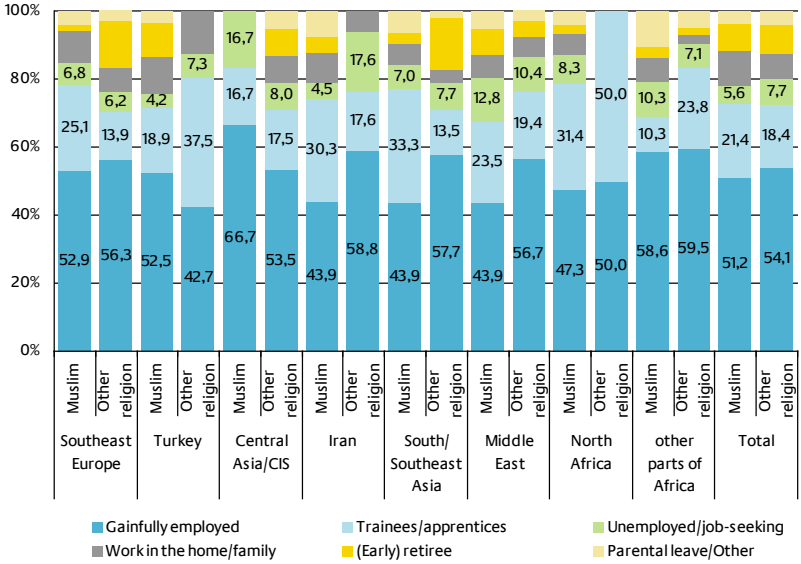
5.1.2.1 Gainful employment

The majority of interviewees are in gainful employment or were serving an apprenticeship at the time of the survey (72 per cent in total).

Gainful employment is dependent first and foremost on age and the gender structure, i.e. a higher proportion of pupils or trainees is to be expected among a younger population while a higher proportion of pensioners is to be expected among an older population. The proportion of women in gainful employment is lower than that of men. 43 per cent of all female interviewees are in gainful employment and 19 per cent are in training, while the corresponding figures for men stand at 61 per cent and 21 per cent. 18 per cent of women work in the home, while virtually no men perform such work.

A differentiated look at the employment rate reveals differences according to countries of origin. The highest proportion of unemployed applies among Muslims from Central Asia/CIS and the Middle East and among members of other religions from Iran. No general pattern is discernible. A lower employment rate tends to apply to Muslims than to non-Muslims from the same region of origin, although the opposite situation applies here with regard to Turkey and Central Asia/CIS. It is relatively common for non-Muslims from Southeast Europe, the Middle East and South/Southeast Asia and Muslims from Turkey in particular to be pensioners already.

Figure 58: Employment status of interviewees with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,097

The employment rate is calculated as the share of gainfully employed persons as a percentage of the population as a whole, based on the age group of 15- to 64-year-olds.[67] The microcensus reveals a marked divergence in the employment rate among the population with and without a migrant background respectively. In 2005 the employment rate in the population with a migrant background stood at 56 per cent, as compared to 68 per cent among the population without a migrant background. Major differences also apply within the overall group of migrants, however. The employment rate among ethnic German repatriates stood at 63 per cent, for example, while the

67 In the study Muslim Life in Germany the employment rate is calculated for persons aged between 16 and 64, as only persons aged 16 or over were interviewed.

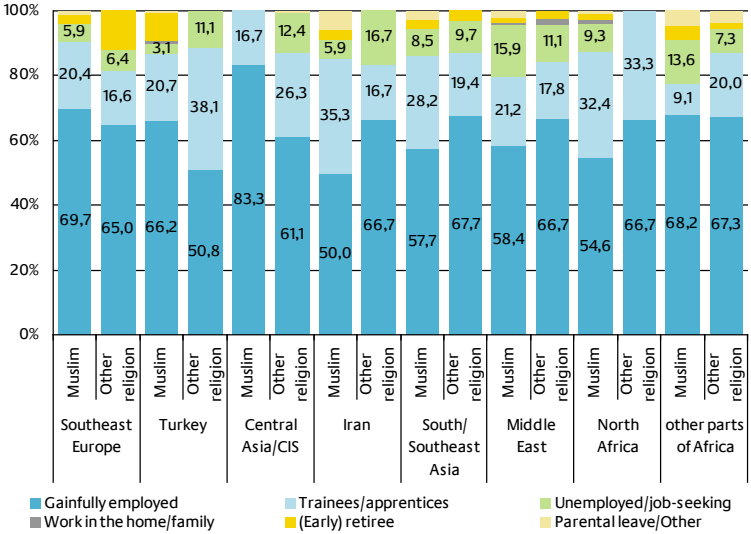
corresponding figure for non-German migrants was only 53 per cent. The employment rate is particularly low among foreign women. At 43 per cent, it was 20 percentage points below the corresponding figure for German women without a migrant background (63 per cent) in 2005 (Bundeszentrale für politische Bildung 2008).

The employment situation thus follows gender-specific patterns. Gender differences with regard to employment status are also revealed in an evaluation by the German Socio-Economic Panel, whereby this does not apply to all groups to the same extent. In 2006, Turkish migrants of working age were almost twice as likely to be unemployed as native Germans. This is attributable first and foremost to the high proportion of Turkish women who are not in gainful employment (Tucci 2008: 203). Against this background, it is necessary to undertake a separate assessment of the employment situation according to gender.

The study "Muslim Life in Germany" reveals an employment rate of over 50 per cent among men from all countries of origin and all religions. In many instances the employment rate is actually over 60 per cent, with Muslims from Central Asia/CIS even reaching a level of over 80 per cent (figure 59).

The traineeship rates are dependent on the age structure – the younger the population group, the higher the expected traineeship rate – and on the level of qualifications – the more students in a population group, the higher the traineeship rate.

Figure 59: Employment rate of male interviewees aged between 16 and 64 with migrant background according to region of origin and religion (in per cent)

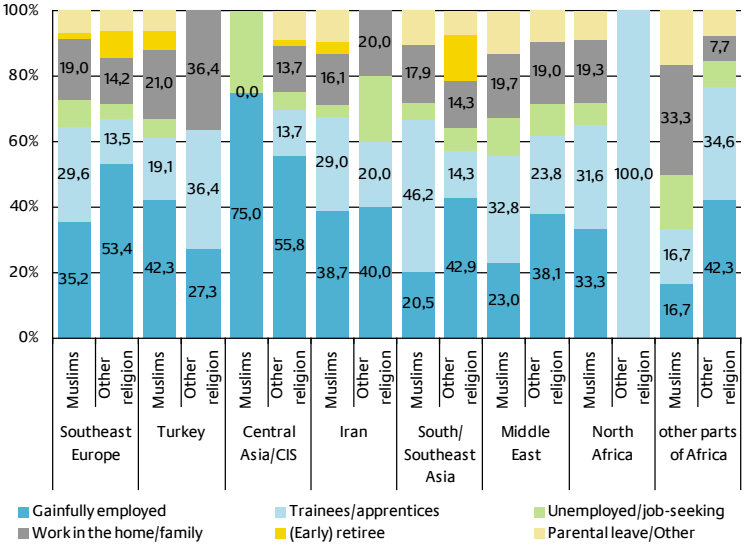


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 2,013 (men aged between 16-64 only).

In most country of origin groups the proportion of women in training is higher than that of men. Female Turkish migrants represent an exception here (figures 59 and 60). The employment rate for women is far lower than for men in all instances, however. The proportion of women who look after the home is correspondingly higher, at between 14 and 21 per cent. Outliers here are women from other parts of Africa, 33 per cent (Muslims) and 8 per cent (non-Muslims) of whom work within the home, and non-Muslim women from Turkey (36 per cent). Women from Central Asia have a markedly higher employment rate than women from the other countries of origin. This tallies

with the findings of other studies, which have shown repatriate women to have a higher employment rate than other female migrants (Tucci 2008: 2003).[68]

Figure 60: Employment rate of female interviewees aged between 16 and 64 with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 1,881 (women aged between 16-64 only).

According to the results of the "Muslim Life in Germany" study, the employment rate for Turkish interviewees corresponds to the average for the other migrants from predominantly Muslim countries of origin or, conversely, the employ

68 With due regard to the high employment rate among women in the successor states to the Soviet Union, it should be noted that the wish for integration into the labour market is more widespread among this group, however (Haug/Sauer 2007: 37).

ment status for migrants from these countries of origin corresponds to that of the Turkish population.

The employment rate is closely linked to the level of qualification. The employment rate among 26- to 35-year-old trained Turkish nationals stands at 82 per cent, while the corresponding figure for the untrained stands at 64 per cent (Seibert 2008: 4).

As a higher proportion of persons in training is to be expected when a younger age structure applies and in view of the fact that this share is relatively high in many of the interviewed groups, as shown above, employment and training were considered together for the purposes of the following assessment. An assessment of participation in employment and training among the interviewees covered by the study "Muslim Life in Germany" in connection with their school education reveals no major differences according to school education among the men, although the intermediate school-leaving qualification does afford particularly good access to the labour market or vocational training.

Persons who acquired qualifications in their country of origin entitling them to enter into higher education are slightly less likely to be in gainful employment than persons with intermediate school-leaving qualifications or without any school-leaving qualifications, particularly among the women. The lack of recognition for foreign certificates may play a role here. The relatively high employment rate among persons who have not acquired any school-leaving qualifications in their country of origin indicates employment in the low-skill sector, e.g. as a result of labour recruitment programmes.

A very high employment and training rate also applies among men who left school in Germany without any qualifications, however. This confirms the importance of the ethnic niche economy and the low-skill sector for this group. Women who have attended school in Germany are not much more likely to be in gainful employment or training than women of the first migrant generation. Women with school-leaving qualifications entitling them to enter into higher education represent an exception here, with a pronounced likelihood of employment (table 36).

Table 36: Interviewees with migrant background aged between 16 and 64 in gainful employment or training according to school-leaving qualification in Germany and in country of origin (in per cent)

	Schooling completed in Germany				
	Schooling completed without qualification	Secondary modern school-leaving qualification	Intermediate school-leaving qualification	University entrance level qualification	Total
Male	93,5	92,9	98,0	92,0	94,3
Female	58,0	54,2	74,8	85,3	69,4
	Schooling completed in country of origin				
	Schooling completed without qualification	Mandatory school-leaving qualification	Higher school-leaving qualification	University entrance level qualification	Total
Male	89,1	80,5	79,1	78,9	82,1
Female	62,0	50,9	70,9	60,9	60,4

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 4,371 (persons aged between 16-64 only).

A relatively low employment rate among persons with a Turkish migrant background in comparison to other migrant groups from recruitment countries and ethnic German repat-

riates has already been established in many previous studies (Babka von Gostomski 2008: 20). This pattern is closely linked to the gender-specific employment breakdown: Women of Turkish origin have a substantially lower employment rate than men of Turkish origin or women from other countries of origin (Tucci 2008: 2003).

As shown above, another aspect is the educational level: In particular, the intermediate school-leaving qualification and an apprenticeship (Seibert 2008: 4) have positive effects on employment opportunities. There is also a link between citizenship and the employment rate, with naturalised migrants showing a higher employment rate than non-naturalised foreigners (Seibert 2008: 4; Haug 2002: 133).

5.1.2.2 Occupational standing

It is known from other studies and statistics that the proportion of blue-collar workers is much higher among migrants, and among Turkish men in particular, than among the native workforce (Haug 2002; Kalter 2007; Seibert 2008; Tucci 2008).

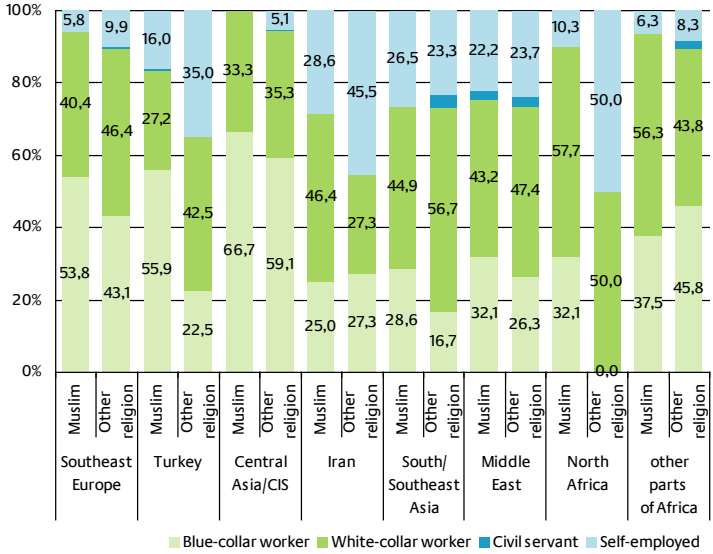
The occupational standing is a reflection of a person's social status and the transition from industrial production to a service-based economy. In this context, a high proportion of blue-collar workers in a population group may be an indicator of low social status and the attendant emergence of an "underclass" in society. At the same time, the occupational structures also reflect the history of immigration to Germany, which was shaped by the recruitment of low-qualified manual workers. In this respect, no changes to occupational standing are possible within a generation unless additional qualifications are acquired.

The identified structures also reveal how the choice of occupation is gender-specific. Women are more likely to be employed in the service sector, as a result of which the proportion of white-collar workers is much higher among both native women and female migrants than among men (Haug 2002: 134). In the second generation in particular, more than half of gainfully employed women are white-collar workers (Stichs 2008: 41). A similar picture applies to migrants from predominantly Muslim countries of origin. Overall, 45 per cent of women are white-collar workers, but only 29 per cent of men. Men are more likely to be self-employed, however (18 per cent, as compared to 6 per cent for women).

A high proportion of blue-collar workers would be expected above all among migrants from the recruitment countries Turkey, Southeast Europe (former Yugoslavia) and North Africa (Morocco, Algeria). While this is indeed the case, the highest proportion of blue-collar workers is to be found among the more recent group of migrants from Central Asia/CIS.

Civil servants are only to be found among non-Muslim migrants from South/Southeast Asia (3 per cent) and migrants from the Middle East (3 per cent). Otherwise, the particularly high proportion of self-employed persons is striking, especially among migrants from Iran, South/Southeast Asia and the Middle East and among non-Muslims from Turkey and North Africa (though due caution is to be exercised when interpreting the latter instances, on account of the small number of cases covered). The self-employed include doctors and lawyers as well as greengrocers and restaurateurs (see analyses according to level of education below).

Figure 61: Occupational standing of interviewees with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 2,096 (gainfully employed persons only).

Among the interviewees from predominantly Muslim countries of origin the occupational standing is closely gender-linked, as shown above. The crucial factor is school education, which correlates very closely to occupational standing. 67 per cent of gainfully employed interviewees who completed their schooling in Germany without any qualifications are blue-collar workers, while only 17 per cent of persons with the 'Abitur' university entrance level school-leaving certificate, 46 per cent of those with the intermediate school-leaving qualification and 53 per cent of those with the secondary school-leaving qualification are blue-collar workers. 48 per cent of 'Abitur' holders are white-collar workers and 34 per cent are self-employed. 44 per cent of those who acquired school-leaving qualifications

entitling them to enter into higher education in their country of origin are blue-collar workers, while 38 per cent are white-collar workers and 16 per cent are self-employed. Differences also apply according to country of origin and religion.

Various studies have shown that the occupational standing of Germans and migrants can be explained in terms of the levels of qualification. This does not apply to Turkish migrants, however, who fail to reach a higher position at work despite possessing the same educational level (Haug 2002; Granato/Kalter 2001; Kalter 2006; Kalter 2007). The human capital theory, according to which those who possess the requisite school education and vocational training (human capital) are able to attain the same positions on the labour market, irrespective of their ethnic origins, thus does not apply to Turkish migrants in this case. Some authors see this as indicating an 'ethnicised' connotation for a educational or vocational qualification (Seibert/Solga 2005). Surveys of employers also show that other aspects in addition to qualifications play a role for them in the recruitment of employees. Avoiding complications with fellow employees or customers is also an important consideration. In this context, shunning foreign trainees would be tantamount to an anticipatory measure to avoid such conflicts and problems from the outset (Imdorf 2008, 2009). Beyond institutionalised discrimination, other factors also play a role in determining whether an acquired qualification can be put to use on the labour market. Kalter (2007) refers in this connection to an inadequate knowledge of German and a lack of social networks among Turkish migrants which could enable access to jobs.

5.1.2.3 Sources of household income

Wages/salaries are clearly the predominant source of household income[69], apart from among Muslims from Central Asia/CIS (table 37). Income from self-employed work is slightly rarer, but quite common. In particular, around half of the non-Muslim migrants from Turkey fall into this category, as well as migrants from the Middle East and South/Southeast Asia. Pensions are most relevant among non-Muslim migrants from Southeast Europe and South/Southeast Asia. Unemployment benefit I is the exception; unemployment benefit II or social welfare are more prevalent, particularly among Muslims from Central Asia/CIS, South/Southeast Asia and the Middle East, as well as among non-Muslims from Iran and the Middle East. Other transfer payments also represent a relatively important source of income among some groups of origin.

69 Wording of the question: I am now going to give you a list of types of income. For every type of income, please tell me whether or not you contribute to your household income in this way.

Table 37: Sources of household income for interviewees with migrant background according to region of origin and religion (in per cent); interviewees were able to state more than one source

	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa
Wage/salary								
Muslim	81,1	75,2	28,6	67,1	70,8	62,1	78,4	73,3
Other religion	70,5	56,3	72,6	63,2	66,0	63,4	60,0	80,9
Self-employment								
Muslim	19,6	19,9	9,1	30,0	34,2	25,0	25,6	13,8
Other religion	17,0	49,5	11,6	21,1	24,1	31,0	25,0	18,9
(Early retirement) pension								
Muslim	5,6	12,9	4,8	7,1	8,4	10,1	13,1	10,0
Other religion	27,5		9,3	0,0	22,2	8,3	20,0	6,7
Unemployment benefit I								
Muslim	5,0	4,0		2,9	5,0	5,1	5,7	10,0
Other religion	5,0	5,2	3,4	0,0	1,9	4,2		4,4
Unemployment benefit II (Hartz IV, social welfare)								
Muslim	16,6	11,5	52,4	17,1	28,3	32,2	15,3	20,0
Other religion	10,5	17,7	20,6	27,8	11,1	27,1	0,0	16,5
Other transfer payments (e.g. student grant, housing allowance)								
Muslim	12,6	6,8	4,8	14,3	17,5	10,6	13,6	10,0
Other religion	6,7	6,3	10,7	16,7	7,4	7,0	20,0	9,9
Maintenance payments from third parties								
Muslim	4,0	1,7	0,0	2,9	2,5	3,0	6,3	10,0
Other religion	5,0		3,8	5,3	5,6	2,8		6,7

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,321

When all forms of income are considered together, 20 per cent of all interviewees with a migrant background from a predominantly Muslim country live in a household in which

transfer payments are the sole source of income. 80 per cent of interviewees from predominantly Muslim countries live in a household which is supported in part or entirely by wage or salary income or income from self-employed work.

No direct reference figures are available on the proportion of households in Germany as a whole which are financed exclusively by transfer payments. The microcensus does include information on the primary source of income at individual level which relates to the total population in Germany, however. It emerges that the population without a migrant background are more likely to support themselves through gainful employment (43 per cent), as well as by means of pensions (25 per cent) (persons with migrant background: 36 per cent and 11 per cent respectively, data source: Statistisches Bundesamt 2008b, own calculation based on the 2007 microcensus). Among persons with a migrant background, there is a higher proportion of people who are supported by dependents (40 per cent – people without a migrant background: 25 per cent) or who receive a regular subsistence allowance (1 per cent, people without a migrant background: 0.5 per cent) or unemployment benefit I/II (Hartz IV) (9 per cent, people without a migrant background: 4 per cent). In contrast, no differences apply between the population with and without a migrant background with regard to unemployment benefit I (1 per cent). It is to be noted that the differences regarding "support by dependents" and "pensions" reflect the different age structures of the compared population groups, as on average persons with a migrant background are markedly younger than those without a migrant background. Consequently, the share of persons who are reliant on family members is greater and the share of pensioners is smaller among the group with a migrant background.

There is a general link between sources of income and school education. Among the interviewees with a migrant background from a predominantly Islamic country who attended school in Germany, the proportion of persons whose income derives from wages or self-employed work is slightly higher than among the entire surveyed group (86 per cent). This is attributable in part to the age structure and the smaller proportion of pensioners. Overall, persons who are dependent solely on transfer payments tend to have a very low or very high standard of school education. Persons with intermediate school-leaving qualifications are least likely to be reliant on income from transfer payments. Similarly to the analysis of the employment situation, this income assessment also shows that migrants without school-leaving qualifications are also integrated into the labour market. A gender-specific effect is to be observed here, however, as even women with a high standard of school education commonly (30 per cent) live in households in which no earned income is available.

Table 38: Dependence of interviewees with migrant background on transfer payments according to school-leaving qualification acquired in Germany (in per cent); interviewees were able to state several sources

	No school-leaving qualification	Secondary modern school-leaving qualification	Intermediate school-leaving qualification	Higher education entrance level qualification	Total
Total					
Income from employment/ selfemployment	87,4	85,9	92,0	80,1	86,2
Fully dependent on transfer payments	12,6	14,1	8,0	19,9	13,8
	100,0	100,0	100,0	100,0	100,0
Male					
Income from employment/ selfemployment	91,9	87,0	91,2	86,8	88,8
Fully dependent on transfer payments	8,1	13,0	8,8	13,2	11,2
	100,0	100,0	100,0	100,0	100,0
Female					
Income from employment/ selfemployment	81,6	85,0	92,8	70,2	83,3
Fully dependent on transfer payments	18,4	15,0	7,2	29,8	16,7
	100,0	100,0	100,0	100,0	100,0

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 1,664 (persons educated in Germany only); Transfer payments: (Early retirement) pension, unempl. ben. I, II, child allowance, other transfer payments.

It is evident that the majority of the surveyed migrants from predominantly Muslim countries of origin dispose of earned income of their own. At the same time, a relatively large proportion is reliant on transfer payments, whereby persons with a high standard of school education are not necessarily assured of their own income. Transfer payments thus constitute an important source of income for households, in particular unemployment benefit II.

5.1.3 German language proficiency and integration course

An assured command of the host country's language is regarded both in research circles and in political practice as an essential prerequisite for the successful integration of migrants (Esser 2006: 7; Unabhängige Kommission Zuwanderung 2001: 259 ff; Sachverständigenrat für Zuwanderung und Integration 2004: 253 ff.; Beauftragte der Bundesregierung für Migration, Flüchtlinge und Integration 2007a: 47).

In particular, language proficiency affects performance at school and, in turn, the attained standards of education, ultimately impacting on the structural integration of migrants in the labour market and playing a crucial role in determining migrants' success in the labour market.

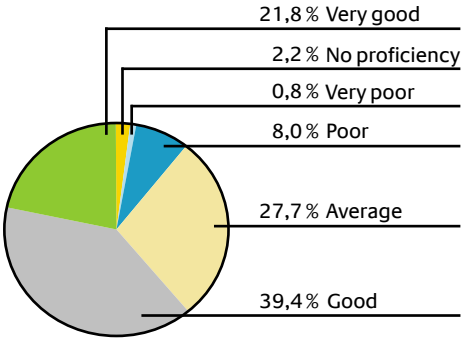
5.1.3.1 Proficiency in the German language

In order to evaluate the interviewees' proficiency in the German language, four aspects were considered which provide a comprehensive assessment of a person's command of the language. These comprise listening comprehension, speaking skills, reading skills and writing skills, which are generally recognised as effective indicators in the field of linguistics. The interviewees were asked to assess their skills in these four language areas themselves, according to a six-stage scale extending from 1=no proficiency to 6=excellent proficiency. This scale is a standard measuring instrument employed in empirical social research which has also been applied on the German Socio-Economic Panel or on the Representative Survey of Selected Migrant Groups, for example. It must be noted that this represents a subjective self-assessment. As it is not possible to assess language skills in the course of a sociological telephone survey,

an analysis of this area has to be based on the interviewees' responses, however.

In order to obtain an overview of how the interviewees from countries of origin with a predominantly Muslim population regard their language skills as a whole, the four language areas were grouped together to form a "German proficiency" index. The respective assessments of the four language areas were added up in order to analyse the German proficiency of the interviewees as a whole. This procedure revealed that 22 per cent consider their level of German proficiency to be very good, while 39 per cent assess themselves as good and 28 per cent as mediocre. 8 per cent of the interviewees regard their level of German proficiency as poor, while only 2 and 1 per cent respectively have a very poor knowledge of German or no knowledge of the language at all (figure 62).

Figure 62: Self-assessment of German language proficiency by interviewees with migrant background as a whole (in per cent)

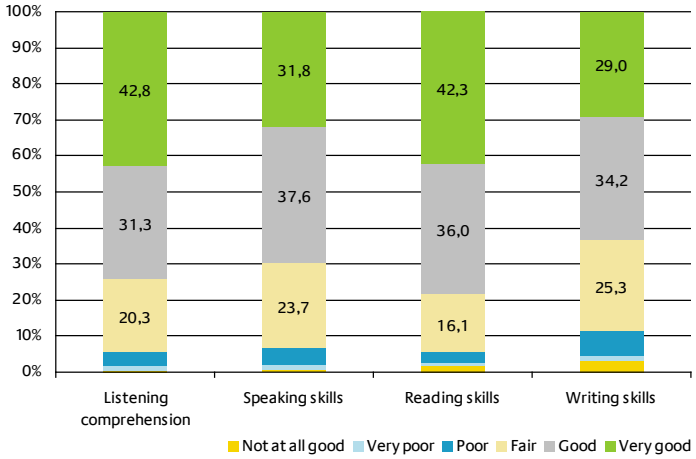


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,285

A more differentiated assessment of language proficiency analyses the interviewees' skills in the respective language areas

(figure 63). The majority of interviewees consider themselves to possess a good level of proficiency in all four language areas. Most claim to have good or very good reading skills. 69 per cent assess themselves as “very good” or “good” in the area of listening comprehension. 71 per cent regard themselves as possessing good speaking skills. The lowest proportion of interviewees consider themselves to possess very good or good writing skills (63 per cent). 12 per cent possess no proficiency, very poor or poor proficiency in written German.

Figure 63: Proficiency of interviewees with migrant background in the four language areas in German (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,315

The level of proficiency is generally lower in the area of written German than for oral skills (Haug 2008: 25). It is notable here that a relatively high proportion of migrants assess their proficiency in written German as “not good”.

5.1.3.2 Generation

A breakdown according to the immigrant generation to which the interviewees belong reveals that only persons with direct experience of migration, i.e. persons who were not born in Germany, state that they have no knowledge of German or only a poor level of proficiency in German (table 39). There are no major proportions of persons stating that they have a poor knowledge of German among any of the other persons with a migrant background who have lived in Germany since their birth (second generation). Only with regard to writing skills do around 10 per cent state that their level of proficiency is poor or mediocre.

Table 39: German language proficiency of interviewees with migrant background according to generation (in per cent)

	Listening comprehension	Speaking skills	Reading skills	Writing skills
First migrant generation (with direct experience of migration)				
No proficiency	0,5	0,7	2,2	4,2
Very poor	1,7	1,9	1,3	1,6
Poor	4,9	6,1	3,6	8,9
Average	25,2	29,6	19,5	30,0
Good	32,8	37,4	38,4	33,2
Very good	34,8	24,3	35,0	22,2
Second migrant generation (on direct experience of migration, born in Germany)				
No proficiency				
Very poor				0,5
Poor			0,3	0,5
Average	3,1	3,4	4,4	8,8
Good	26,1	38,6	27,6	37,4
Very good	70,8	58,0	67,7	53,3

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,315

This result tallies with findings from national and international studies (Portes and Rumbaut 2001: 127; Lopez 1996: 139; Esser 2006: 38). Improvements in language skills take place first and foremost from one generation to the next (Haug 2005a: 279). The subjective assessment method must be taken into consideration here, however - there may well be a difference between a perfect command of the German language and self-assessment as "very good" or "good".

5.1.3.3 Gender

A minor difference applies between men and women within the four language areas. Both sexes essentially have the same assessment of their proficiency in German. Minor differences are discernible between men and women, however, if the language areas are divided into the verbal forms of communication "listening" and "spoken German" on the one hand and the written forms of "reading" and "writing" on the other. Men consider themselves more proficient in the verbal forms of communication than women. Women reveal a better showing when it comes to the written language forms (table 40). The breakdown of language skills according to gender nevertheless largely reflects the overall results of the interviewees' self-assessment of their language proficiency which is shown in figure 63. The results presented here are also in keeping with the findings of national and international research, which also fails to identify any gender-specific differences in language proficiency between men and women (Espenshade and Fu 1997: 290f.; Chiswick and Miller 1999: 73f.; with GSOEP Dustmann 1994, 1997).

Table 40: German language proficiency of interviewees with migrant background according to gender (in per cent)

	Listening comprehension	Speaking skills	Reading skills	Writing skills
Men				
No proficiency	0,1	0,1	1,1	2,2
Very poor	0,2	0,8	1,0	0,7
Poor	2,8	4,5	2,7	7,9
Average	20,9	22,3	16,4	26,4
Good	31,2	39,5	38,6	35,6
Very good	44,8	32,8	40,2	27,1
Women				
No proficiency	0,6	1,1	2,4	4,4
Very poor	2,7	2,3	1,0	1,8
Poor	4,9	5,0	3,0	6,1
Average	19,6	25,4	15,9	24,0
Good	31,5	35,5	33,2	32,6
Very good	40,7	30,8	44,5	31,1

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,315

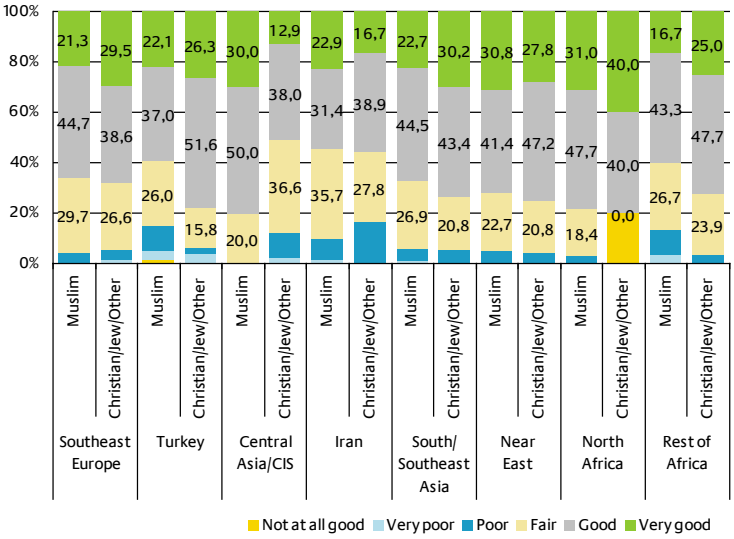
5.1.3.4 Religion and country of origin

Differences in language proficiency emerge only when a detailed comparison is carried out between Muslims and members of another religious community. Around 60 per cent of both groups assess their command of the German language as very good or good (figure 64). A similar picture applies to the other levels of language proficiency. While members of other religions are more likely than Muslims to consider their level of proficiency in German mediocre, the share of Muslims among

those with a poor knowledge or no knowledge of German is 3 per cent higher.[70]

Differences apply between the groups of origin. Relatively high proportions of persons with a very poor knowledge of German are to be found above all among the Turks and the Muslims from other parts of Africa.

Figure 64: German language proficiency among interviewees with migrant background, index, according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,315

70 The Representative Survey of Selected Migrant Groups reports rather different findings, establishing clearer differences between Christians (Italians, Greeks, Poles and persons from the countries of the former Yugoslavia) and Muslims (Turks and persons from the countries of the former Yugoslavia) (Babka von Gostomski 2008).

An inability to write German is prevalent above all among women from Turkey who belong to other religions (13 per cent) and such women of the Muslim faith (8 per cent). The corresponding shares in all other groups are below 5 per cent (women from Southeast Europe who belong to other religions 4 per cent, Muslim women from Southeast Europe 1 per cent, Muslim women from South/Southeast Asia 2 per cent and women from Iran 3 per cent).

5.1.3.5 Differences between Muslim men and women

A consideration of language proficiency among Muslims according to gender does not reveal any clear disadvantage for Muslim women. While women do show poorer results than men in the category "good" or "very good" in all language areas, the differences here are once again so marginal that they cannot be interpreted as indicating a significant difference between the sexes (table 41).

Table 41: German language proficiency of interviewed Muslims according to gender (in per cent)

	Listening comprehension	Speaking skills	Reading skills	Writing skills
Men				
No proficiency		0,0	0,8	2,2
Very poor	0,1	0,8	1,0	0,4
Poor	2,5	3,7	1,8	7,5
Average	21,1	21,2	18,2	26,8
Good	31,5	40,6	36,7	36,3
Very good	44,8	33,8	41,5	26,8
Women				
No proficiency	1,0	1,5	3,1	5,9
Very poor	4,2	3,3	1,5	2,3
Poor	5,2	4,6	2,8	6,5
Average	20,2	23,1	18,0	20,5
Good	26,3	33,3	28,2	30,6
Very good	43,1	34,2	46,4	34,3

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,554

In the Representative Survey of Selected Migrant Groups study, gender-specific differences in German proficiency were ascertained among Turks and Poles (Haug 2008: 26). A relatively high proportion of Turkish women (7 per cent) are revealed as being illiterate – they are unable to write both in German and in the language of their country of origin. Although its is not possible to calculate an illiteracy level on the basis of the data from the study "Muslim Life in Germany", as interviewees were not asked about their proficiency in the language of their country of origin, illiteracy cannot be a virulent problem among Muslims in view of the small number of persons with no skills in written German. This is presumably attributable to the higher proportion of persons belonging to the second generation.

5.1.3.6 Participation in the integration course

The Federal Office for Migration and Refugees has been carrying out integration courses in accordance with Section 43 of the Residence Act since 2005. These courses consist of a language course (600 / 900 hours) to provide adequate proficiency in German corresponding to level B 1 and an orientation course (45 hours) to provide a knowledge of Germany's legal system, history and culture.[71] People who migrated to Germany from third countries on a permanent basis after 1 January 2005 (so-called new entrants) have a statutory entitlement to attend the courses. Those who do not possess a basic knowledge of German (level A 1) and those immigrating to Germany to join family members without an adequate knowledge of German are obliged to attend the courses. Foreigners who have already been living in Germany for a substantial period may be required to attend the courses if special integration needs are identified or if they draw unemployment benefit II. This category of persons, along with EU citizens and Germans with a migrant background, are additionally entitled to attend the courses voluntarily, subject to availability. Ethnic German repatriates and foreigners who have recently migrated to Germany have a legal entitlement to attend the courses, without any obligation to do so.

For the purposes of the study "Muslim Life in Germany", all persons without a German school-leaving qualification were asked whether they had taken part in such an integration course. 22 per cent of this group of persons stated that they had attended an integration course (table 42). The proportion of

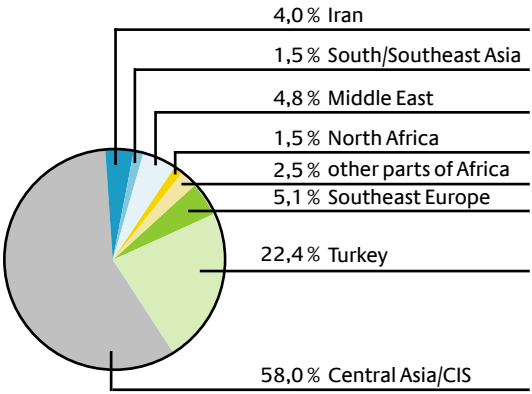
71 Level B1 of the Common European Framework of Reference for Languages (CEFR) confirms the ability to deal with everyday situations on one's own, to conduct a conversation and to express oneself in writing. For further information, see http://www.integration-in-deutschland.de/

new entrants, that is, persons who have migrated to Germany since 1 January 2005, who have attended an integration course stands at 66 per cent. Of those who have been living in Germany for a longer period, 22 per cent have taken part in an integration course.

The share of Muslims among those who have attended integration courses stands at 39 per cent. Persons belonging to another faith make up a share of 61 per cent. This share tallies with the results of a survey of integration course students which was conducted as part of a project examining the course of integration of integration course students (Integration Panel) (cf. Rother 2008: 26). This is surprising in that only immigrants from predominantly Muslim countries were interviewed in the project "Muslim Life in Germany", to the exclusion of any immigrants from the EU 15 countries, the USA and Australia.

Over half of all of those interviewed in the study "Muslim Life in Germany" who had attended an integration course originate from Central Asia and CIS (58 per cent). Persons from Turkey make up the second-largest group of integration course students (22 per cent). The maximum share of persons from other regions attending integration courses stands at 5 per cent (figure 65).

Figure 65: Integration course participants among interviewees with migrant background according to region of origin (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 663

The integration course ends with a final examination. Those who attain proficiency level B 1 receive the so-called "Zertifikat Deutsch". 69 per cent of the interviewees who attended an integration course sat this final examination, while 31 per cent did not sit the examination. 65 per cent of all those participating in the course passed the examination, while 4 per cent failed. Of those who sat the examination, almost all passed (94 per cent).

Table 42: Participation in integration course and examination by interviewees with migrant background (in per cent)

Participation in course		Participation in examination		Examination result by reference to all course participants		Examination result by reference to examination participants	
Yes	No	Sat examination	Did not sit examination	Passed	Did not pass	Passed	Did not pass
All interviewees							
22,4	77,6	69,4	30,6	65,3	4,0	94,2	5,8
New entrants							
65,8	34,2	51,9	48,1	51,9	0,0	100,0	0,0
Persons immigrating prior to 1 Jan. 2005							
21,6	78,4	70,9	29,1	66,5	4,4	93,8	6,2
Muslims							
15,6	84,4	39,7	60,3	36,2	3,5	91,1	8,9
Non-Muslim migrants							
29,6	70,4	82,5	17,5	76,8	5,6	93,2	6,8

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,967

A comparison of these figures obtained in the project "Muslim Life in Germany" with the data from the integration business statistics reveals that a higher proportion of those completing the integration course sat the examination overall (89 per cent) than in the previous year. The corresponding figure for 2007 stood at 65 per cent. This figure is to be seen in the context of the introduction of the compulsory examination. The share of students who passed the examination stands at 55 per cent of all those completing the course and 61 per cent of examinees in 2008 (Bundesamt für Migration und Flüchtlinge 2009: 10).

The lower proportion of persons sitting the final examination which was established in the project "Muslim Life in Ger-

many" in comparison to the business statistics is presumably attributable to the fact that many interviewees attended a course before it became compulsory to sit the final examination.

A comparison of new entrants (since 2005) and those who migrated to Germany prior to 2005 shows that of the new entrants covered by the study "Muslim Life in Germany" who attended the integration course around half (52 per cent) sat the examination. All these examinees passed the examination. The other half of new entrants (48 per cent) did not sit the final examination. Around two thirds of those who migrated to Germany prior to 2005 sat the final examination. 94 per cent of these examinees passed the examination. 6 per cent of examinees from this group failed the examination.

It is notable that a markedly lower percentage of Muslims than non-Muslims sit the final examination. 60 per cent of the Muslim interviewees who attended the integration course did not sit the final examination. Only around one third of all Muslims attending the course (36 per cent) completed it by passing the final examination. 4 per cent of Muslims attending the course sat the examination but failed. Among the non-Muslims attending the course, 17 per cent did not sit the final examination, while 77 per cent acquired the Zertifikat Deutsch after sitting the final examination. An assessment of the pass levels among those sitting the examination reveals no differences between the members of different faiths, however: 91 per cent of Muslim examinees and 93 per cent of examinees of other faiths have received the Zertifikat Deutsch after passing the final examination.

5.2 Social and identificational integration

Social integration is an important aspect of the overall integration of persons with a migrant background. Social integration is dependent on the individual possessing the opportunity to establish and consolidate contact with others through social interaction (Esser 2000: 275). Social actions give rise to social networks between the active parties, within which various forms of communication and social relations are established and various assets are exchanged by way of social transactions. The term "assets" refers here not only to material assets, but also to so-called social capital. In the same manner as economic capital, social capital can be regarded as an individual resource which arises from an investment in social relations (Haug 2003: 98). These investments promote mutual expectations with regard to support and the fulfilment of social obligations in return by the members of the social network concerned, be they acquaintances, friends or family members (Haug 1997: 10). The benefits of social relations are particularly apparent in everyday situations, such as job-seeking, as well as support in cases of illness or assistance when moving home. The composition and scope of a person's social networks can thus be regarded as indicators of their level of social capital (Esser 2000: 241). Such networks include networks of friends or voluntary membership of associations or organisations, for example.

It is assumed that immigrants are more likely to be better socially integrated, the more social capital they possess. It has yet to be established conclusively whether social capital acquired in organisations relating specifically to an immigrant's country of origin are also conducive to integration in the host society, or whether it rather represents an obstacle to integration. The latest version of Esser's integration research method

(2006: 25, 2008) distinguishes between different types of social integration: Assimilation (inclusion in the host society), ethnic segmentation (inclusion in the ethnic group), multiple inclusion (inclusion in the ethnic group and the host society) and marginality (no inclusion). In various studies, Esser and other researchers have established that inclusion in networks of the host society has a positive effect on education and success in the labour market. It is undisputed that a certain degree of contact with persons from the host society is essential to successful integration (cf. Haug 2003: 99). In this context it is understandable that while multiple integration does not have a particularly positive effect, neither does it have any negative impact on inclusion in the host society.

5.2.1 Membership of organisations and associations

Some researchers see migrants' activities within their own ethnic groups in positive terms, as they do not have a generally isolating effect but may exert a positive influence on education (Weiss and Thränhardt 2005: 17). Ethnic organisations perform various functions. Their benefit is that they promote integration within the ethnic group concerned (Elwert 1982). Social capital is thus acquired not only in associations relating to the host country, but also within organisations tied to the country of origin (Jacobs and Tillie 2008: 48), i.e. social capital relating to the country of origin (Haug 2003). With regard to the objectives of the organisations and the interests pursued in participating in such organisations, a distinction can be made between isolationist organisations and organisations which have an open attitude towards the host country (Diehl 2002).

Self-organisation in social networks promotes the capacity to solve problems collectively, is conducive to the observance

of social norms such as the principle of reciprocity and helps to develop a general sense of trust. According to Robert Putnam, this ultimately enhances the democratic capacity of collectives (Haug 1997: 28). Slootman and Tillie (2006) were able to verify this assertion in a study on Muslims in Amsterdam. Slootman and Tillie established a link between social isolation, e.g. a lack of integration into social networks, and radical Muslim tendencies (Slootman/Tillie 2006). For the purposes of the following analyses it is thus assumed that broad-ranging membership of diverse organisations indicates a large degree of social capital among the interviewees and a resultant capacity to solve problems by collective means (Haug 1997: 28).

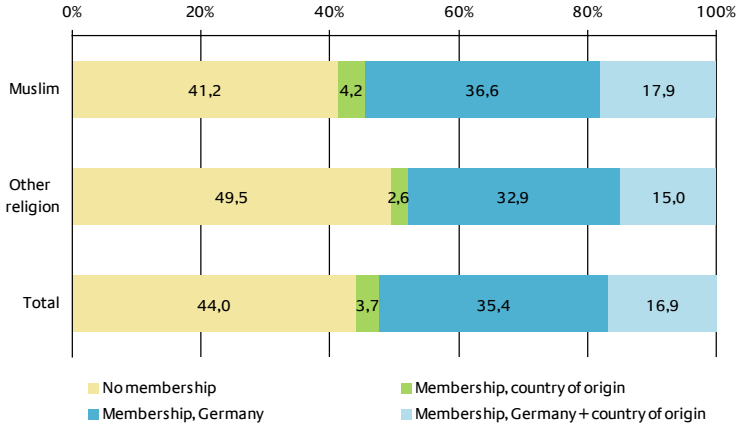
No distinction is made in this study between active and passive membership of an organisation. It thus remains unclear whether the purported member of an organisation is actually exposed to contact with other people or merely holds formal membership without any interaction and thus does not possess any more social capital than non-members. The findings of the survey of volunteers conducted on behalf of the Federal Government also indicate that membership of organisations has a positive influence on social capital. The survey of volunteers showed that so-called organisational environmental conditions exist which are conducive to actual active participation in an association or organisation. Membership is a particularly important factor here: 91 per cent of those who play an active role in an organisation are also members of the organisation concerned (Gensicke et al. 2005: 135-136). On the basis of these findings it may be assumed that membership of organisations provides a structure offering opportunities to interact with other people and to acquire social capital.

For the purposes of the project "Muslim Life in Germany", interviewees were asked about their membership of German clubs, associations or organisations and of clubs, associations or organisations linked to their country of origin. The latter organisations must not necessarily be based in the interviewee's country of origin. Rather, they also include organisations which have been founded in Germany, but which have specific links to the country of origin. Interviewees were asked about their membership of the following ten types of clubs and organisations: Trade union, professional association, sports club, cultural organisation (music, dance), educational organisation, leisure organisation (young people, senior citizens), women's organisation, political organisation or group, welfare organisation, political party. The response category "other type of club/organisation" was also optionally available to interviewees whose type of organisation was not covered by the other set answers. It was possible to affirm membership of more than one type of organisation, with regard to both German organisations and organisations with links to the country of origin. It is first of all assessed how many people are actually members of an organisation. In this context a distinction is made as to how many interviewees are only a member of an organisation linked to their country of origin or only a member of a German organisation and how many interviewees are members of both a German organisation and of an organisation linked to their country of origin.

Almost half of the interviewees from predominantly Muslim countries of origin (45 per cent) are not members of a German organisation or of an organisation linked to their home country (figure 66). 4 per cent of interviewees with a migrant background are members solely of an organisation linked to their country of origin. A markedly higher proportion of interviewees are members solely of a German organisation (35 per cent). 17 per cent of the interviewed persons are members of both a German organisation and of an organisation linked to their home country. In all, 52 per cent of the interviewees from a predominantly Muslim country are members of a German club or organisation.[72] An interpretation of this finding according to Esser's method indicates that withdrawal into ethnic segmentation only plays a role for a small minority of people with a migrant background from a predominantly Muslim country. The majority are either inactive or, alternatively, members of a German organisation or of both a German organisation and an organisation linked to their country of origin.

72 The 2004 survey of volunteers revealed that migrants are less likely to be actively involved in clubs and associations than Germans. While 71 per cent of non-migrants aged 14 or over state that they are actively involved in associations, groups or organisations, the corresponding figure for migrants stood at 61 per cent (see Gensicke et al. 2005: 364). These figures are not directly comparable with those from the study Muslim Life in Germany because the question as to involvement was formulated differently, the surveyed age group began with 14 year-olds and a different target population was surveyed among the persons with a migrant background.

Figure 66: Membership of German / country of origin-related organisations among interviewees with migrant background according to religion (in per cent)



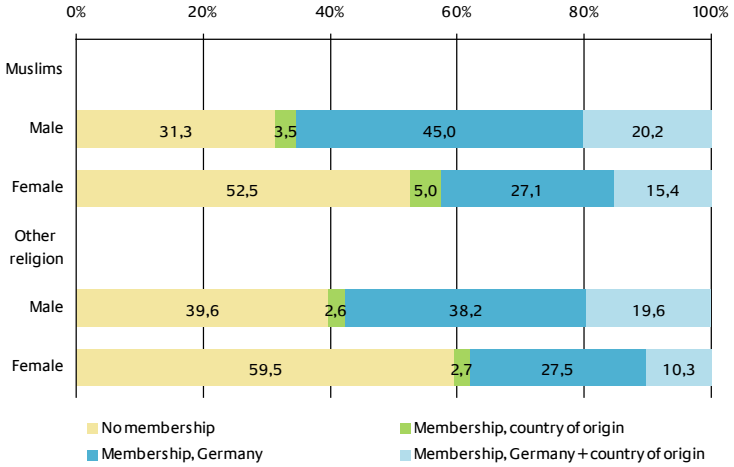
Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,115

A breakdown according to religion reveals that Muslim interviewees are substantially more likely to be members of an organisation than those belonging to other religions. This applies equally with regard to membership both of an organisation linked to the country of origin and of a German organisation. Only 41 per cent of Muslims are not members of any club, association or organisation, as compared to 50 per cent of those belonging to other religions. In all, 55 per cent of Muslims are members of a German organisation, as compared to 48 per cent of those who belong to another religion.

Marked differences apply between the sexes, both among Muslims and among members of other religions. In both groups, men are substantially more likely than women to be

members of an organisation (figure 67). Muslim men and women are also more likely to be members of an organisation than their counterparts who belong to another religion.

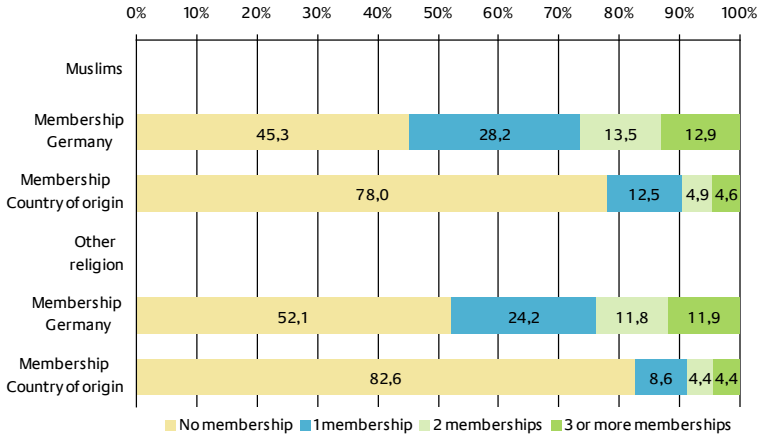
Figure 67: Membership of German / country of origin-related organisations among interviewees with migrant background according to religion and gender (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,115

An assessment of the number of German organisations or organisations linked to the country of origin of which interviewees are members reveals that almost half of those who belong to an organisation are members of several organisations (figure 68). This applies both to Muslims and to members of other religions. 28 per cent of Muslims are members of one German organisation and 26 per cent are members of at least two German organisations. The proportion of people who are members of an organisation linked to their country of origin is considerably lower overall. Around 13 per cent of Muslims state that they are members of such an organisation. 10 per cent are members of more than one organisation linked to their country of origin.

Figure 68: Number of memberships of German / country of origin-related organisations among interviewees with migrant background according to religion (in per cent)

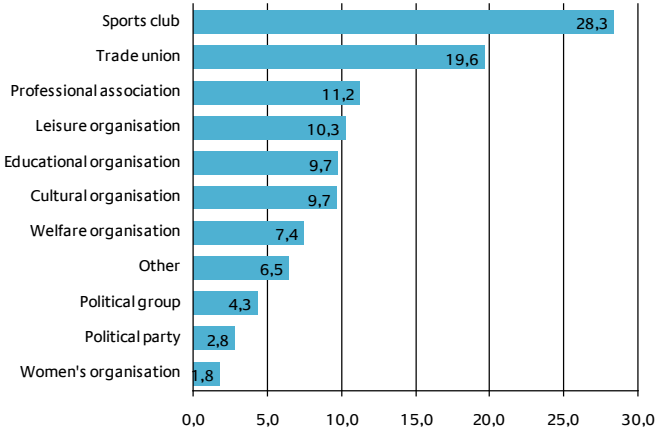


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,150/4,247

It is next considered which types of organisation are particularly popular among the Muslim interviewees. Beginning with the German organisations, sports clubs emerge as the most popular option (figure 69). Almost 30 per cent of Muslims belong to a German sports club. A slightly lower figure was ascertained in a study of persons of Turkish origin conducted by the Zentrum für Türkeistudien (ZfT, Centre for studies on Turkey). In this study, 23 per cent of interviewees state that they take an active involvement in sports and exercise (Halm/Sauer 2007: 51), whereby only around half are members of a specifically German sports club, while the remainder belong to a Turkish or international club.

The German trade unions rank second in terms of membership. Almost one in five Muslims state that they are members of a trade union. According to the study conducted by the Centre for Turkish Studies, trade unions enjoy by far the highest level of membership among German organisations (Halm/Sauer 2007: 53). 11 per cent of Muslims are members of a German professional association. 10 per cent respectively are members of a leisure organisation focusing on young people or senior citizens, an educational organisation or a cultural organisation devoted to music and dance. These are followed in the rankings by welfare organisations (7 per cent), organisations or groups with political links (4 per cent) and political parties (3 per cent). Women's organisations rank bottom, with just under 2 per cent of interviewees belonging to such organisations. This low share is attributable in part to the fact that women's organisations are directed by their very nature first and foremost towards women and thus only appeal to around half of the interviewed section of the population. 7 per cent of the interviewees state that they are members of other associations and organisations.

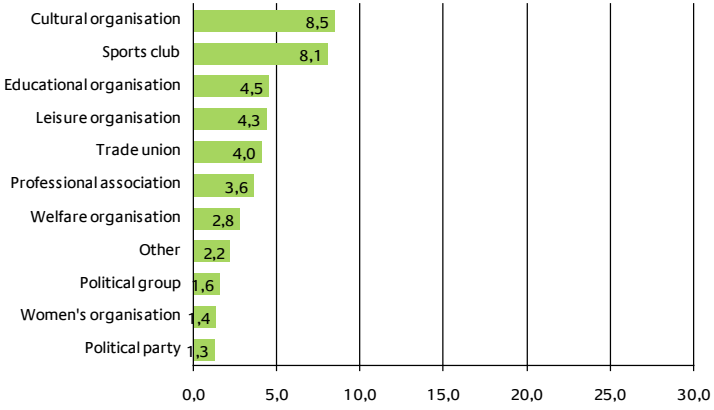
Figure 69: Membership of organisations among interviewed Muslims according to type of organisation in Germany (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,390

A breakdown of membership according to type of organisation relating specifically to the country of origin results in a slightly different order of preference. Cultural organisations lead the field, with just under 9 per cent of all interviewed Muslims members of such organisations (figure 70). An only slightly lower proportion of Muslims are members of a sports organisation linked to their country of origin (8 per cent). The next positions are occupied by organisations linked to the country of origin which relate to the world of work or education, such as educational organisations (5 per cent), trade unions or professional associations (4 per cent each). Smaller proportions of interviewees are members of welfare organisations (3 per cent), political groups (2 per cent), women's organisations (1 per cent) and political parties (under 1 per cent). Around 2 per cent of interviewees are members of other organisations linked to their country of origin.

Figure 70: Membership of organisations relating to country of origin among interviewed Muslims according to type of organisation (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,446

A breakdown of Muslims' membership of organisations according to regions of origin reveals a differentiated picture. The rankings regarding membership of organisations vary according to region of origin. Trade unions play only a minor role for Iranians, for example, while a particularly high proportion of Iranians are members of political groups and organisations (table 43). A substantially high membership rate is to be observed for virtually all types of clubs and organisations among Muslims from other parts of Africa. Muslims from Central Asia/CIS show a particular propensity for membership of sports clubs, but otherwise largely shun clubs and organisations. It is notable that Muslims from Southeast Europe state more frequently than others that they are members of a women's organisation, while Muslims from Turkey and Central Asia virtually never cite such membership.

Table 43: Membership of German organisations among interviewed Muslims according to region of origin (in per cent); interviewees were able to state more than one membership

	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa
Sports club	32,6	25,9	64,7	37,7	30,4	30,7	39,8	25,0
Trade union	17,9	22,4	-	5,8	8,7	10,6	14,0	25,0
Professional association	16,5	9,7	5,9	14,5	14,8	14,8	11,7	14,3
Leisure organisation	13,7	9,2	-	14,5	8,7	11,6	15,2	17,9
Educational organisation	6,7	9,5	11,8	13,0	10,4	12,2	10,5	17,9
Cultural organisation	10,2	9,6	11,8	13,0	8,7	10,1	7,6	21,4
Welfare organisation	6,7	7,4	-	4,3	10,4	7,9	7,0	21,4
Other	3,2	7,3	-	2,9	7,0	6,3	4,7	7,1
Political group	3,9	3,7	-	11,6	6,1	6,9	4,1	14,3
Political party	2,1	2,3	5,9	1,4	4,3	6,3	3,5	10,7
Women's organisation	4,9	0,8	0,0	2,9	3,5	3,2	3,5	3,6

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,390

5.2.2 Interethnic contact

Personal relations with the host society are a characteristic of social integration (cf. Haug 2002, 2005b for further details). The frequency of contact serves as an indicator to measure the level of interethnic contact. Where no contact takes place, this indicates a lack of opportunity for interethnic contact or other forms of ethnic barriers. The frequency of contact indicates the varying intensity of an interethnic relationship, i.e. frequent contact may be assumed to indicate a strong relationship. Contacts and frequency of contact in the family, among friends, at the workplace and in the neighbourhood are examined below as a means of investigating relational patterns.

Overall, the frequency of contact with persons of German origin is very high in all areas of daily life.[73] A slightly higher frequency of contact would be expected at the workplace and in the neighbourhood than in the family and among friends. Contacts at the workplace and in the neighbourhood are determined first and foremost by underlying circumstances (job, place of residence), while personal relationships in the family and among friends result from a combination of underlying circumstances and migrants' individual resources and preferences, as well as the social distance of the host society. This pattern is also reflected in the data, with frequent contact more likely to occur overall at the workplace and in the neighbourhood.

There are statistically significant differences by religion regarding the frequency of contact with Germans. Muslims

73 The question was worded as follows: I am now moving on to your everyday relations and contacts. Contact means conversations and activities that go beyond a greeting. How often do you have contact with people of German origin ... within your own family and relations? ... at your workplace (or at school, university)?... in your neighbourhood?... in your circle of friends?

have less frequently contact to Germans in the family, at the workplace, in the neighbourhood and among friends than members of other religions (Table 44)

Table 44: Contact with persons of German origin among interviewees with migrant background according to religion (in per cent)

	Muslim	Other religion	Total
	Contact within family		
Never	18,3	15,1	17,1
Occasional	14,4	12,3	13,7
Frequent	67,3	72,6	69,2
	Contact at the place of work		
Never	14,6	16,1	15,1
Occasional	5,8	3,3	4,9
Frequent	79,6	80,6	79,9
	Contact in the neighbourhood		
Never	9,8	6,7	8,7
Occasional	12,7	10,4	11,9
Frequent	77,4	83,0	79,4
	Contact among friends		
Never	12,1	9,4	11,1
Occasional	18,1	20,5	18,9
Frequent	69,8	70,2	69,9

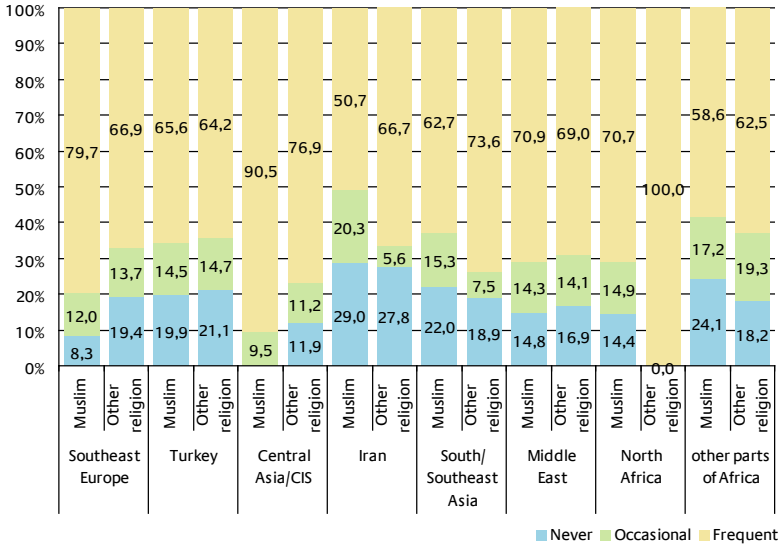
Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,297
(Occasional: several times a month or less;
Frequent = daily, several times a week or once a week).

5.2.2.1 Contact within the family

Contact with Germans within the family is particularly prevalent among migrants from Central Asia/CIS. The proportion of migrants who have no contact whatsoever with Germans

is extremely small among all other groups, however, at just under 30 per cent among migrants from Iran and around 20 per cent for Turkish migrants, whereby no differences apply here according to religion.

Figure 71: Frequency of contact with Germans in the family or among relatives for interviewees with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 4,529 (Occasional: several times a month or less; frequent= daily, several times a week or once a week).

These results can be compared with the Representative Survey of Selected Migrant Groups. According to this survey, daily contact with family members of German origin is to be observed relatively frequently among interviewees from Italy or Poland, while the share of those who have no contact with Germans within the family is highest among the Turks, at 45 per cent, with a relatively high level also among migrants from the

former Yugoslavia (37 per cent) and from Greece (42 per cent) (Haug 2008).

As the frequency of contact with Germans is markedly higher in the present survey and the share of Turkish interviewees who have no contact with Germans within the family is only half as high as in the RAM survey, the possibility cannot be ruled out that the interviewees regarded the question as also referring to naturalised Germans, although the wording was designed to clearly exclude this interpretation. In this case, the result cannot be interpreted without qualification as confirming a high level of contact between migrants and native Germans within the family and among relatives.

5.2.2.2 Interethnic partnerships

An analysis of partners' origins provides an indication of the relative frequency of contact with Germans within the family. In all, 44 per cent of interviewees have a partner of German nationality. This high proportion is placed into context when the partners' migrant background is considered, however. Only 4 per cent of all Muslim interviewees, 24 per cent of those belonging to other religious communities and 18 per cent of those who do not adhere to any religion have a partner without a migrant background. In the overwhelming majority of cases the partner has the same migrant background as the interviewee, i.e. the choice of partner is based on ethnic and religious criteria (see also section 5.2.4 on religion and choice of partner). Exceptions here are Christians/Jews and members of other religions from the Middle East and those belonging to no religious community from North Africa, who generally have a partner without a migrant background (table 45).

This means that partners of German origin, resulting in Germans among the family and relatives, are most prevalent among the non-Muslim interviewees, indicating that the above-stated contacts between Muslims and Germans within the family and among relatives must take place for all interviewees within the broader network of relatives.

Table 45: Migrant background of partners of interviewees with migrant background according to region of origin and religion (in per cent)

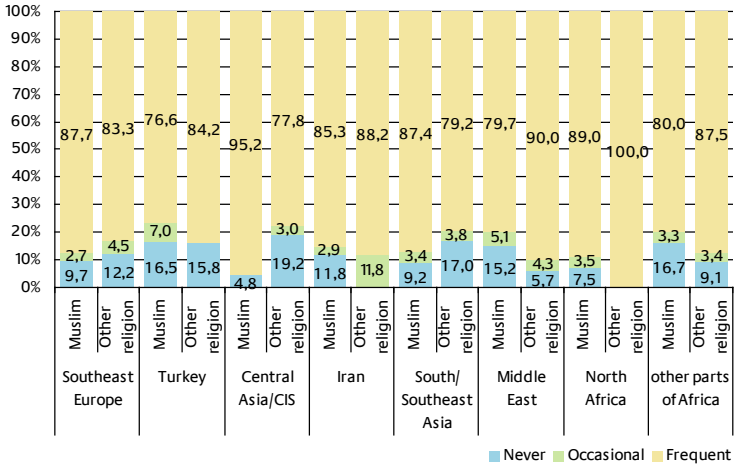
Partner's migrant background	Interviewee's region of origin								
	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa	Total
Muslim									
Southeast Europe	98,2	0,1	3,7	-	-	-	-	-	10,4
Turkey	0,6	97,8	-	-	-	1,0	1,5	-	69,2
Central Asia/CIS	-	-	74,1	-	-	-	-	-	1,3
Iran	-	-	-	100,0	-	-	-	-	2,3
South/Southeast Asia	-	-	3,7	-	94,7	-	1,5	-	3,5
Middle East	-	0,1	-	-	-	90,6	2,9	-	5,7
North Africa	-	-	3,7	-	1,8	2,1	85,3	-	3,9
other parts of Africa	-	0,1	-	-	-	-	-	86,7	0,9
No migrant back-ground	1,2	1,9	14,8	-	3,5	6,3	8,8	13,3	2,7
Total	100,0	100,0	100,0	100,0	100,0	100,0	100,0	100,0	100,0
Other religion									
Southeast Europe	63,7	-	-	-	-	-	3,4	-	14,2
Turkey	-	37,7	-	-	-	-	-	-	2,2
Central Asia/CIS	-	-	94,9	-	-	3,8	-	-	49,2
Iran	-	-	-	36,8	-	-	-	-	0,8
South/Southeast Asia	-	-	-	-	60,5	-	3,4	-	2,6
Middle East	-	-	-	-	-	45,3	-	-	2,6
North Africa	-	-	-	-	-	-	-	-	-
other parts of Africa	-	-	0,2	-	-	-	-	74,0	4,1
No migrant back-ground	36,3	62,3	4,8	63,2	39,5	50,9	93,1	26,0	24,3
Total	100,0	100,0	100,0	100,0	100,0	100,0	100,0	100,0	100,0
No religion									
Southeast Europe	85,5	-	-	-	-	-	-	8,3	13,8
Turkey	-	79,5	-	-	-	-	5,0	-	23,8
Central Asia/CIS	-	-	90,5	-	-	-	-	-	37,0
Iran	-	-	-	75,9	-	-	-	-	2,3
South/Southeast Asia	0,7	-	-	-	60,9	-	-	-	1,6
Middle East	-	-	-	-	-	53,5	-	-	2,4
North Africa	-	-	-	-	-	-	55,0	-	1,2
other parts of Africa	-	-	-	-	-	-	-	33,3	0,4
No migrant back-ground	13,8	20,5	9,5	24,1	39,1	46,5	40,0	58,3	17,6
Total	100,0	100,0	100,0	100,0	100,0	100,0	100,0	100,0	100,0

Source: MLG 2008, dataset of interviewees, weighted. Unweighted number of cases: 3,459

5.2.2.3 Contact at the place of work

Contact with persons of German origin at the workplace are common – a fact which is attributable to the high employment rate. A notable polarisation applies between persons who have frequent contact and those who have no contact at all, whereby the latter lack of contact is generally due to the fact that the persons concerned are not in employment. While differences apply between the respective countries of origin and religions, no uniform pattern is identifiable, i.e. varying levels of contact with Germans are to be observed among Muslims and other religions from certain countries of origin.

Figure 72: Frequency of contact with Germans at the workplace among interviewees with migrant background according to region of origin and religion (in per cent)

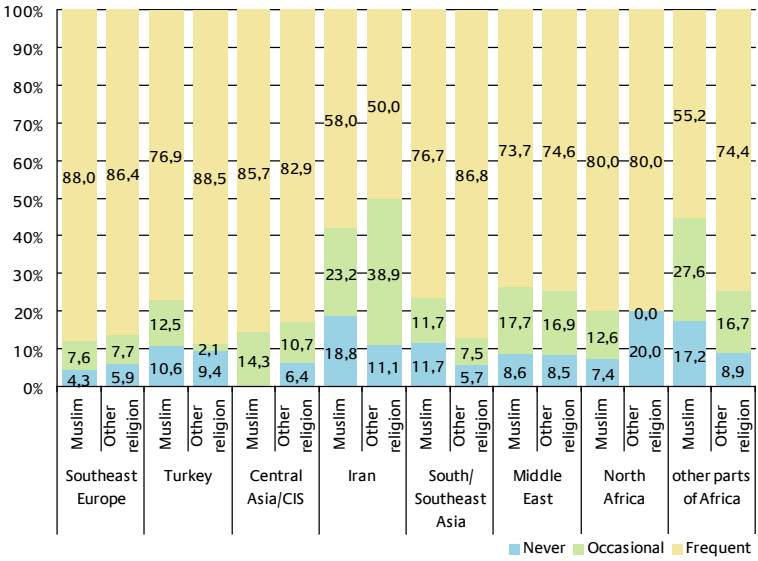


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 4,471 (Occasional: several times a month or less; frequent= daily, several times a week or once a week).

5.2.2.4 Contact in the neighbourhood

Contact with persons of German origin in the neighbourhood are very common throughout the entire group of interviewees; in virtually all groups, more than three quarters of interviewees have frequent contact. Iranian migrants are an exception here. They have the lowest level of contact, followed by Muslims from other parts of Africa.

Figure 73: Frequency of contact with Germans in the neighbourhood among interviewees with migrant background according to region of origin and religion (in per cent)



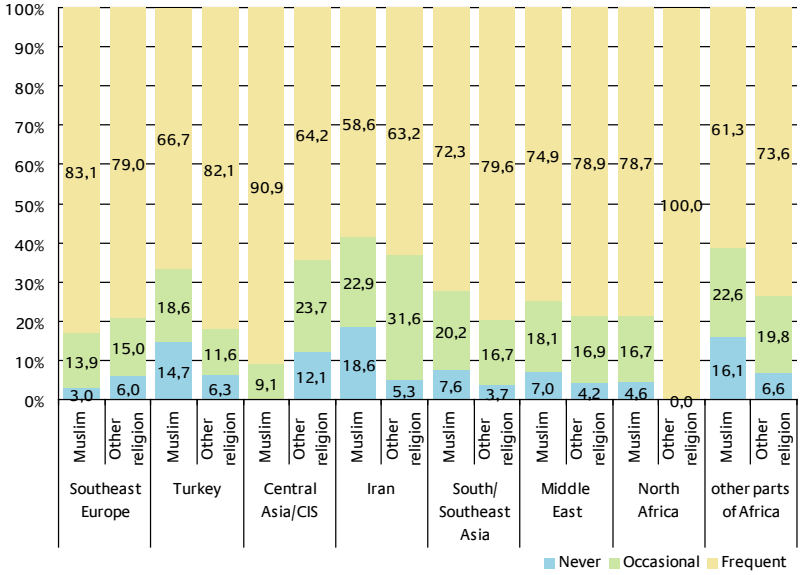
Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 4,542 (Occasional: several times a month or less; frequent= daily, several times a week or once a week).

The frequency of contact in the neighbourhood is linked to the proportion of foreigners in the area in which the migrants live. 16 per cent of the migrants who live in a residential area in which they consider foreign residents to be predominant never have any contact with persons of German origin among their neighbours. In residential areas in which foreign residents are not predominant, the figure stands at only 5 per cent. It can be inferred from this that living in a neighbourhood in which migrant residents predominate has negative effects on the frequency of contact with Germans. Just under 40 per cent of Muslim interviewees and 30 per cent of interviewees belonging to other religions live in a residential area in which foreign residents form the majority (section 5.2.5 on residential segregation, Friedrich 2008).

5.2.2.5 Contact among friends

The area of contact among friends reveals a slightly more diversified picture. In general, the overwhelming majority of interviewees have frequent contact with native German friends. The proportion of those who have no contact with persons of German origin is particularly high among Muslims from Turkey, Iran and other parts of Africa (15 per cent, 19 per cent and 16 per cent respectively). A comparatively large proportion (12 per cent) of the members of other religions from Central Asia/CIS also have no contact with Germans among their friends, however.

Figure 74: Frequency of contact with Germans among friends for interviewees with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 4,541 (Occasional: several times a month or less; frequent= daily, several times a week or once a week).

In the light of the research conducted into friendship networks, the relatively good networking resulting from frequent contact with the native population among the friends of migrants from predominantly Muslim countries of origin is surprising. An analysis by the German Socio-Economic Panel in 2006 revealed that 62 per cent of Turkish interviewees had no Germans among their three best friends (Haug 2008), for example, while the integration survey conducted by the Federal Institute for Population Research established that 26 percent of German-born Turks and 36 per cent of Turkish nationals aged

between18 and 30 had no German friends (Haug 2003: 723) and Reinders found in 2007 that 29 per cent of Turkish youths had a friend of German origin, which means conversely that 71 per cent do not have any German friends (Reinders 2008: 22).

These relatively divergent results are attributable to different age groups or migrant generations among the interviewees, whether the interviewees include naturalised persons and, last but not least, how the questions are formulated. When interviewees are asked about their three best friends, the focus is narrower than when their entire group of friends is considered. It must also be considered that when the frequency of contact among friends is stated, contacts in the context of an extended network or clique may also be included. The friendship networks of persons of Turkish origin aged between 18 and 30 are exceptionally large in comparison to native Germans or Italians, averaging eight friends (Haug 2004: 178). Against this background the results are most readily comparable with those of the RAM study, which employs the same measuring instrument and concludes that 14 per cent of Turks never come into contact with Germans as friends (Haug 2008).

A general tendency towards homogeneous friendships is to be observed, according to the principle "gleich und gleich gesellt sich" (birds of a feather flock together) (Wolf 1996). Interethnic relations between groups at the level of friendships are correlated to residential segregation and/or school education (Esser 1990; Haug 2005; Farwick 2007; Reinders et al. 2007), in addition to which religious aspects also have their own separate effect on the probability of having German friends (Haug 2005: 269).

A multivariate examination of factors determining the frequency of contact with friends revealed that living in an area inhabited primarily by foreigners results in lower levels of contact with Germans at a friendship level for all the surveyed groups (Babka von Gostomski / Stichs 2008).

A consideration of the frequency of contact reveals a strong correlation indicating the importance of schools to the forming of friendships. 80 per cent of those who attended school in Germany have contact with native Germans and 5 per cent of this group have no such contact whatsoever. Among those who attended school in their country of origin, only 58 per cent have German friends and 19 per cent have no native German friends.

The school-leaving qualification has a significant influence here – the higher the level of school-leaving qualification, the higher the frequency of friendship-based contacts with persons of German origin.

5.2.2.6 Openness to contact with Germans or ethnic isolation?

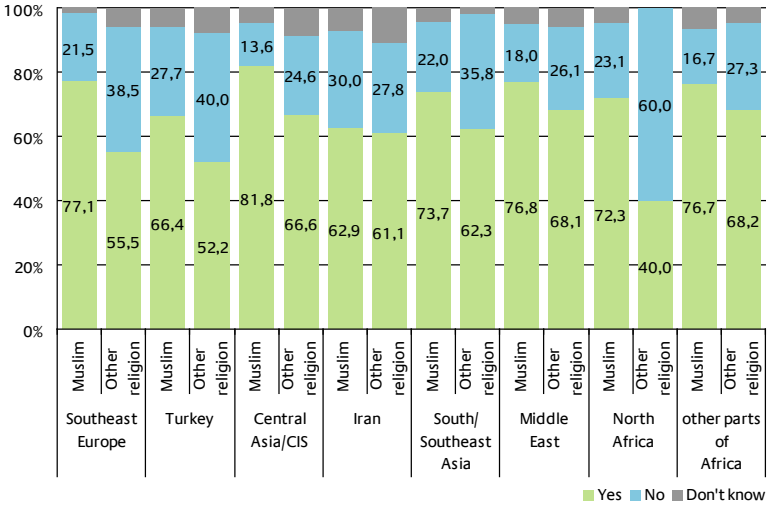
It has been shown above that contact with Germans is relatively common in various areas of life. This in itself is proof of openness towards relationships with members of the host society. The findings below show that the wishes of the interviewees from predominantly Muslim countries of origin tend in this direction.

A study of young Turks reveals that the proportion of those who wish to have friends not only among Turks but also among the German community is extremely high (95 per cent)

(Reinders 2008: 22). The available data confirm this picture across all Muslim groups.

In the study "Muslim Life in Germany" 67 per cent of all interviewees express a wish for more contact with Germans – 69 per cent of Muslims and 63 per cent of those belonging to other religions. Muslims from all regions of origin show a pronounced willingness to have more contact with Germans.

Figure 75: Wish for more contact with Germans among interviewees with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 4,541 (Occasional: several times a month or less; frequent= daily, several times a week or once a week).

There is practically no group, which has no contact with Germans in daily life and does not wish for such contact; only around 1 per cent fall into this category among the group of Muslim migrants from Turkey and among the members of other

religions from Southeast Europe respectively. On the basis of these findings there is no evidence of persons from predominantly Muslim countries of origin shutting themselves off from members of the host society.

The level of desire for contact is dependent on whether contacts already exist. Among those who have no friends of German origin, 68 per cent wish for more contact, while among those who have occasional contact with German friends the corresponding figure stands at 73 per cent and only 65 per cent of those who already have frequent contact wish for more contact.

5.2.3 Interreligious openness

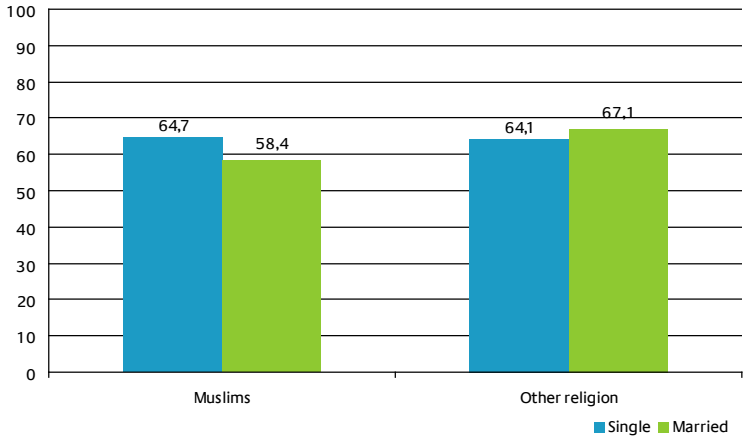
For the purpose of determining social distance between groups (ethnocentrism), the question as to whether persons can envisage marrying a person who belongs to another social group has proven effective in social research. In order to establish whether certain religious groups isolate themselves from those belonging to other faiths, the interviewees were thus asked whether they could imagine marrying a person of another faith and whether they would allow their children to do so.

The interviewees were first asked whether they could imagine marrying a person belonging to another religion. This question was put to both single and married persons. Around two thirds of the interviewed singles (69 per cent) were able to imagine marrying a person belonging to another faith. 65 per cent of the married interviewees also answered this question in the affirmative.

A breakdown of the responses between Muslims and non-Muslims revealed the following (figure 76): No differences

are apparent between single Muslims and non-Muslims. 65 per cent of single Muslims can envision a partnership with a person belonging to another faith, as can 64 per cent of non-Muslim singles. Muslims living in a partnership are less able to imagine a partnership with a person of another faith, with only 58 per cent answering this question in the affirmative. In contrast, the response to this question among non-Muslims living in a partnership barely differs from the response among single non-Muslims. A partnership with a person of another faith would be acceptable for 67 per cent of non-Muslims who are currently living in a partnership.

Figure 76: Interviewees with migrant background who can imagine entering into an interreligious partnership, according to religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 2,980

An assessment of the degree to which views on the choice of partner tally with the actual choice of partner reveals the following picture.

Overall, the responses provided by 52 per cent of interviewees do not correspond to their actual behaviour (section 5.2.3, Haug 2002c also on discrepancies between actual choice of partner and responses on the acceptance of interethnic relationships). While these interviewees can imagine being together with a partner of another faith, they themselves have chosen a partner belonging to the same religion. Of those interviewees whose responses correspond to their actual behaviour, 40 per cent have married a partner of the same religion and 8 per cent have chosen a partner belonging to a different religion.

There are various possible reasons for this discrepancy between the interviewees' responses and their actual behaviour. As many interviewees chose their partner prior to migrating, there was no opportunity for or possibility of an interethnic or interreligious partnership at the time of their marriage. Against this background it may be possible to explain this discrepancy by concluding that while broad interreligious openness does exist within the group of interviewees, this has yet to be manifested in actual behaviour due to a lack of opportunity and on account of social norms within the ethnic groups concerned. As it is assumed in the field of social science that actual behaviour is directly preceded by an evaluation of the attendant facts and circumstances and that such evaluation has a decisive influence on actual behaviour (Ajzen/Fishbein 1980), it is to be presumed that the high barriers to interreligious marriages will diminish over time, in view of which an increase in interreligious partnerships is to be expected for the next generation.

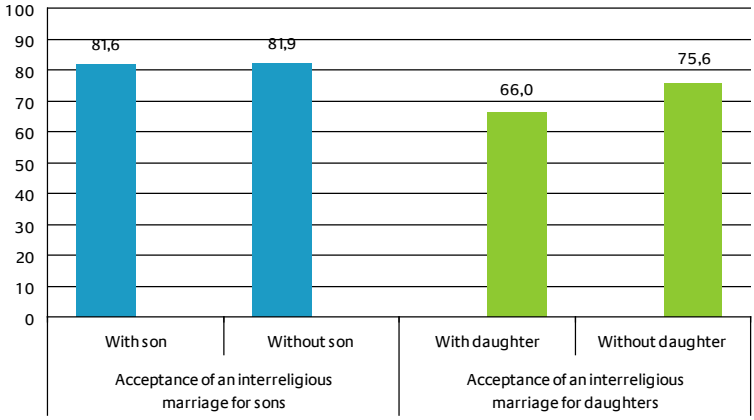
Indications of a trend towards stronger interreligious openness are to be seen in the response to the question as to whether interviewees would accept their son or daughter enter-

ing into an interreligious marriage, which reveals a more open attitude than applies to the interviewees' own (hypothetical) choice of partner. Interviewees were asked whether they would consent to their son or daughter marrying a person of another faith. This question was put both to persons who actually have a son or daughter and to childless persons (figure 77).

In the households without any sons, 82 per cent of interviewees replied that they would consent to their son marrying a partner from a different faith. Similarly, 82 per cent of those who actually have a son have no objections to an interreligious marriage. This means that no differences are discernible between persons with and without sons with regard to their views on interreligious marriage.

76 per cent of persons living in a household without daughters would have no objection to their (hypothetical) daughter entering into an interreligious marriage. Views on interreligious marriages are stricter among persons who really have a daughter. Only 66 per cent of such persons would accept their daughter marrying a person of a different faith. Overall, attitudes towards interreligious partnerships are less tolerant for (hypothetical) daughters (73 per cent) than for (hypothetical) sons (82 per cent).

Figure 77: Acceptance of an interreligious marriage for own children among interviewees with migrant background (in percent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 5,568

While these findings reveal greater reserve towards interreligious partnerships when the focus is on female children, it remains unclear whether a different standard is actually applied to daughters than to sons or whether pronounced overlaps exist in the decision-making process regarding the interreligious openness of the interviewees, irrespective of whether sons or daughters are concerned.

An assessment of whether persons would reach the same decision for daughters and sons respectively or whether they would apply different standards to the two genders with regard to a partnership with a person belonging to a different faith produces the following findings.

91 per cent of those who have neither a daughter nor a son would reach the same decision for sons and daughters. The

proportion of those who would be more tolerant with regard to sons than daughters is higher (8 per cent) than the share of those who would be more lenient towards daughters than towards sons (1 per cent), however.

92 per cent of those interviewees who have a son but no daughter would reach the same decision for both sexes. A somewhat greater level of discrepancy applies to decisions by persons who have a daughter but no son, however. Only 84 per cent of these interviewees would apply the same rules to both sexes in reaching a decision on this matter. 14 per cent state that they would accept an interreligious marriage for their (hypothetical) son, but not for their daughter. Conversely, 2 per cent would consent to their daughter marrying a person of a different faith, but not to their son entering into such a marriage.

Interviewees who have both a son and a daughter display a somewhat more open attitude. 88 per cent would tolerate both their son and their daughter entering into an interreligious marriage. 12 per cent would accept such a marriage for their son only, but not for their daughter. Only 0.3 per cent would consent to their daughter choosing a partner from a different faith but would not agree to their son doing the same.

An analysis of whether differences apply between Muslims and members of other religious communities regarding their views on the marriage of their children reveals the following findings: The response is the same in both religious groups with regard to sons, irrespective of whether these sons are real or hypothetical. Four fifths of all Muslims (80 per cent) and the same proportion of non-Muslims (80 per cent) would have no objections to their son marrying a person of a different faith.

With regard to daughters, substantially less Muslims (63 per cent) than non-Muslims (77 per cent) would accept marriage to a person of another faith.

Overall it is to be observed that a relatively small percentage among the group of interviewees are intent upon disassociating themselves from other religious groups. This is reflected by the fact that about two thirds of interviewees can envisage entering into a marriage with a person of another faith and at least three quarters of those interviewed would have no objections to their own children entering into an interreligious marriage. Persons belonging to the Muslim faith are somewhat less open, particular insofar as the partner for their daughter is concerned, although the fact must not be overlooked that two thirds of the interviewed Muslims would nevertheless consent to their daughters entering into an interreligious marriage.

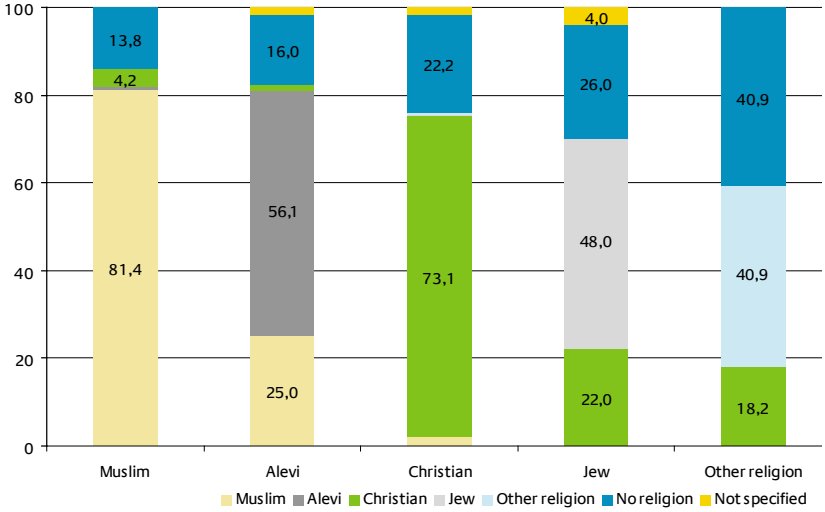
5.2.4 Partners' religion and denomination

Another attribute of households is their composition according to religion and denomination. A central aspect here is the partner's or spouse's religion. The partners of 67 per cent of interviewees live in the common household. In 95 per cent of cases, this partner is the interviewee's spouse. The remaining 5 per cent form non-marital households, with singles accounting for 3 per cent and widows or divorcees accounting for the remaining 2 per cent.

An assessment of the partners' religion reveals a highly pronounced tendency for an intrareligious choice of partner (figure 78). 81 per cent of Muslims have Muslim partners and 73 per cent of Christians have Christian partners. 56 per cent of

Alevis have Alevi partners, 25 per cent Muslim partners.[74] This pattern is not as pronounced among Jewish interviewees and members of other religions – partners who do not belong to any religious community are more commonly chosen as partners here. It is also to be observed that interreligious partnerships are a rare occurrence. In those cases in which the partner does not belong to the same religious community, he or she is generally not a member of any religion.

Figure 78: Religion of partner or spouse of interviewees with migrant background according to religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 2,669

74 The term "Alevis" is used here to cover persons who refer to themselves as Muslims in relation to the generic religion and as Alevis in relation to their special faith within the group of Muslims as well as persons who refer to themselves directly as Alevis in the context of a generic Alevi religion in its own right. When only those persons who see themselves as Alevis in the context of a generic Alevi religion in its own right are considered, the share of those whose partner is an Alevi rises to 75 per cent. This can be interpreted as indicating that this group of people identify themselves as Alevi to a more pronounced extent, as a result of which their choice of partner is oriented more strongly towards group endogeny.

These relatively high barriers to interreligious partnerships/marriages correspond to the pattern revealed by an analysis of marriages registered in Germany in 2006 (Haug 2008). An assessment of the marriages of Muslim women only shows a declining trend in absolute figures since 2003. At the same time, the number and proportion of marriages in which the partner does not adhere to an Islamic religion has been in decline since 2002. In 2006 around one fifth of Muslim women entering into marriage married a partner of another or an unknown religion or belonging to no religion, as compared to around one quarter in 2000. This indicates higher barriers to interreligious partnerships. A declining trend is also to be observed with regard to Muslim men entering into marriage, in terms of both the total number of marriages and the number of marriages to women of a non-Islamic religion. Interreligious partnerships are more widespread among Muslim men than among Muslim women, however. In relative terms, the number of Muslim men marrying a woman who did not belong to their own religious community was almost twice that of Muslim women marrying a man of another or no faith.

This gender-specific pattern with regard to interreligious partnerships also emerges from the results of the study "Muslim Life in Germany", according to which male Muslims are more likely than female Muslims to have a non-Muslim partner than female Muslims (table 46).

Table 46: Religion of spouse or partner of interviewees with migrant background according to religion and gender (in per cent)

Interviewee's religion	Religion of spouse or partner				
	Muslim	Alevi	Christian	Jew	Other
	Male				
Muslim	77,0	27,0	2,8	-	-
Alevi	-	57,7	-	-	-
Christian	7,2	2,7	74,7	23,9	24,4
Jew	-	-	-	50,0	-
Other	-	-	0,2	-	42,2
No religion	15,6	12,6	2-	26,1	33,3
Not specified	0,1	-	2,3	-	-
Total	100,0	100,0	100,0	100,0	100,0
	Female				
Muslim	86,7	23,3	1,5	-	-
Alevi	0,9	54,9	-	-	-
Christian	0,5	-	71,8	-	4,5
Jew	-	-	0,7	25,0	-
Other	-	-	0,7	-	40,9
No religion	11,8	18,8	23,9	25,0	54,5
Not specified	0,1	3,0	1,3	50,0	-
Total	100,0	100,0	100,0	100,0	100,0

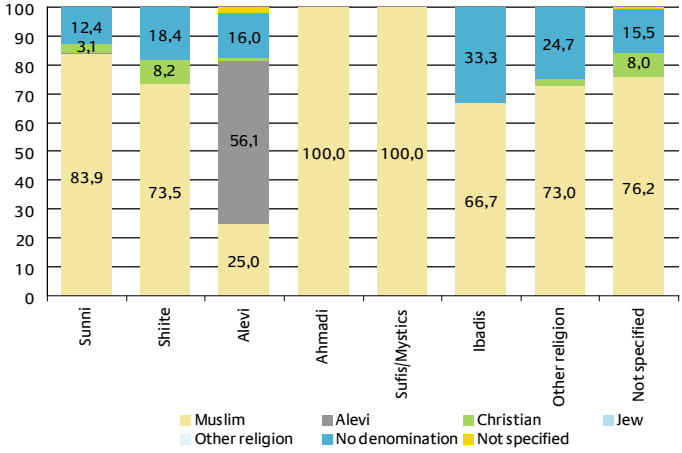
Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,669

This gender-specific difference can be linked to various causes: In statistical terms, there is an undersupply of potential female Muslim spouses in Germany, as the number of male immigrants in Germany from many major countries of origin exceeds the number of women - and markedly so in some instances (chapter 2.2.3). This predominance of male immigrants was particularly pronounced in the initial phase of the recruitment

of labour migrants, leading to a high rate of binational marriages among other groups of origin, above all Italians and Spanish. Apart from this "marriage bottleneck" phenomenon, the divergent behaviour of Muslim men and women respectively with regard to marriage may also be assumed to reflect Islamic religious rules, according to which marrying members of other book religions is permissible for men, but not for women. To this extent, the marriage patterns thus reflect ethno-religious rules.

Muslims' marriage patterns are also dependent on denomination: Sunnis, Ahmadis, Sufis/Mystics and Ibadis find their partners exclusively within their own denominations, while the same applies to a high proportion of Shiites too, at 75 per cent. 56 per cent of Alevis have an Alevi partner (figure 79). This pattern regarding the choice of partner is also attributable to the fact that the partners originate as a rule from the same region of origin, which is generally Turkey for Alevis and Iran for Shiites.

Figure 79: Denomination of partners of Muslim interviewees with migrant background according to denomination (in per cent)

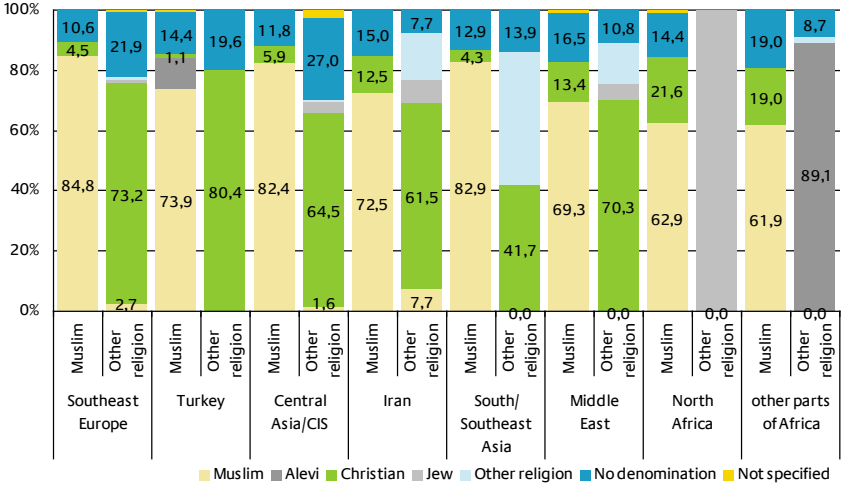


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 1,160

A comparison of the partner's religion according to region of origin shows very clearly that the partner's religion corresponds for the most part to the interviewee's own religion throughout all regions, while there is also a lower incidence of partners who do not belong to any religion. Muslims' partners are also predominantly Muslim throughout all regions, while the partners of persons belonging to other religions are usually Christians, while in North Africa they are solely Jews[75] and in South/Southeast Asia and other parts of Africa they frequently belong to another religion.

75 In view of the small numbers of cases, this finding should be interpreted with caution.

Figure 80: Religious affiliation of the partners of interviewees with migrant background according to region of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,669

In the light of these findings, the study provides evidence of the importance of ethnic, religious and denominational affiliation to the choice of partner.

5.2.5 Residential environment, satisfaction and attachment

Research into integration accords great importance to the composition of the population in the area of residence, as opportunities for contact between migrants and natives arise here (Friedrich 2008: 13). Ethnic segregation cannot be assumed to derive from isolationist tendencies, however, as such segregation is frequently not attributable to the fact that migrants prefer residential areas inhabited by people of the same origins. Rather, residential segregation commonly results from condi-

tions on the housing market (Friedrichs 2008: 394ff; Häußermann/ Siebel 2004: 153ff.; Horr 2008). Furthermore, in the case of smaller groups of origin in particular, living in an area with a large proportion of foreigners is not tantamount to ethnic segregation, which relates specifically to the concentration of persons of the same origin in a residential area (Friedrichs 1995: 79). It is nevertheless to be assumed that the higher the proportion of Germans in the residential environment, the more opportunity immigrants will have to establish and foster contact with natives. A lower proportion of foreigners in the residential area is thus interpreted as an indicator of greater opportunities for integration.

5.2.5.1 Proportion of foreigners in the residential area

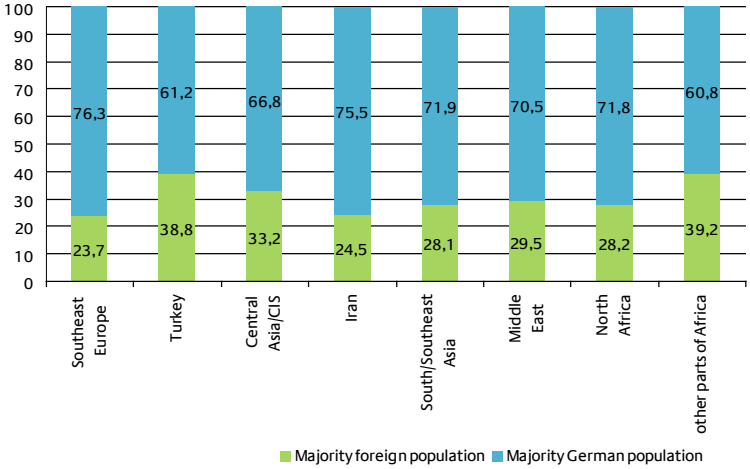
In the course of the study "Muslim Life in Germany" the interviewees were asked whether they live in a residential area inhabited predominantly by foreigners. Two thirds of all interviewees with a migrant background from a predominantly Muslim country (68 per cent) answered this question in the negative. 32 per cent were of the opinion that their residential area was inhabited predominantly by foreigners. This means that around one third of interviewees with a migrant background live in a residential area with a high proportion of foreigners.

This corresponds roughly to the percentage cited by Turkish interviewees in the RAM study. The figure is higher for this group than for the reference groups of Italians, Greeks, Poles and migrants from the former Yugoslavia (Friedrich 2008: 50).

A breakdown according to interviewees' countries of origin reveals that persons originating from sub-Saharan Africa (39

per cent) and persons with a Turkish migrant background (39 per cent) state slightly more frequently than persons from other regions that they live in areas in which foreigners represent the majority of the residents. The corresponding figure among interviewees from Central Asia and CIS stands at 33 per cent, followed by persons from the Middle East (30 per cent), North Africa (28 per cent) and South/Southeast Asia (28 per cent). People from Iran (25 per cent) and Southeast Europe (24 per cent) are least likely to live in a residential environment inhabited predominantly by foreigners (figure 81).

Figure 81: Interviewees with migrant background living in residential environment with predominantly foreign population, according to country of origin (in per cent)

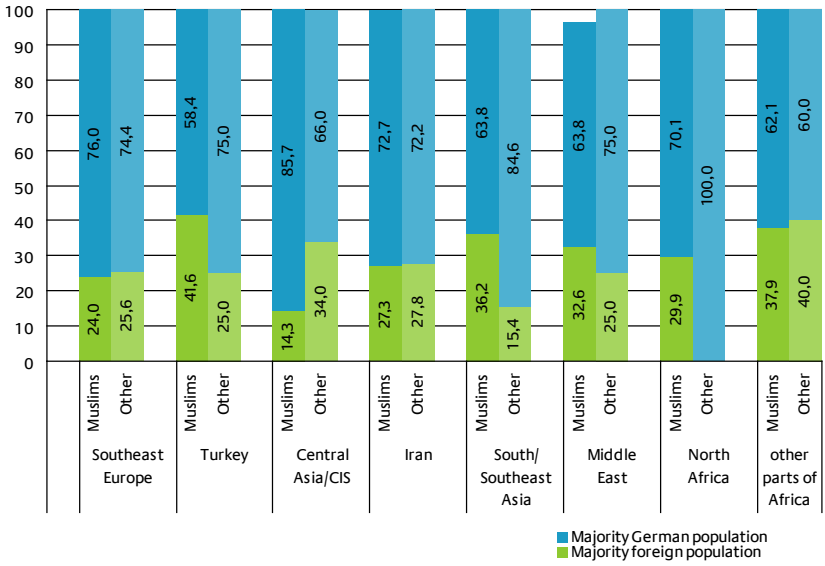


Source: MLG 2008, dataset of interviewees aged 16 and over, weighted. Unweighted number of cases: 5,082

A breakdown into Muslims and interviewees belonging to other religions reveals that Muslims (38 per cent) are slightly more likely than non-Muslims (29 per cent) to live in an area inhabited predominantly by foreigners. When the interviewees'

regions of origin are also considered, it emerges that there are barely any differences between Muslims and members of other religions among Southeast Europeans, Iranians and sub-Saharan Africans (figure 82). There is a more pronounced tendency for interviewees with a migrant background from Turkey, South/Southeast Asia and the Middle East to live in ethnically segregated residential areas. In the case of immigrants from Central Asia/CIS, this tendency applies to the group of persons belonging to other religions. In view of the small number of cases covered for the Muslims belonging to this group, this latter result should not be over-interpreted, however.

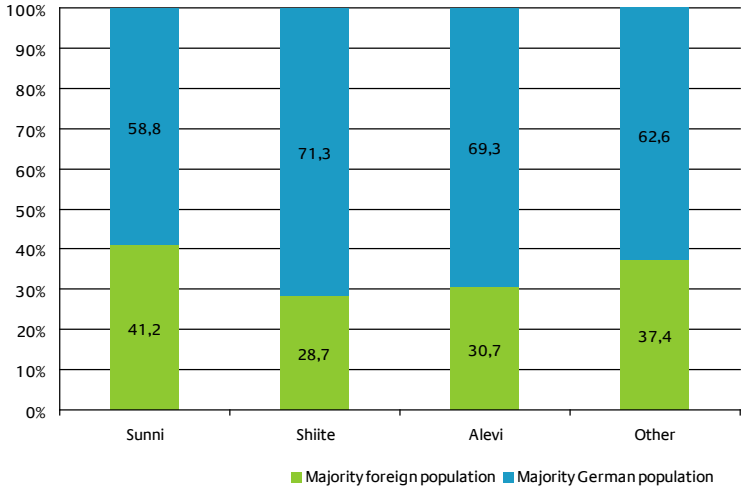
Figure 82: Interviewees with migrant background living in residential environment with predominantly foreign population, according to country of origin and religion (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,665

Among the Muslims it is the Shiites who are most likely to live in areas with a predominantly foreign population (figure 83). This is most probably attributable to the persons of Iranian origin in this group, who possess a higher educational level than other migrant groups considered here and presumably are less likely to live in segregated residential areas on account of their better social situation. Sunnis are more likely than other Muslim groups to live in urban districts with a large proportion of foreigners (42 per cent).

Figure 83: Interviewed Muslims living in residential environment with predominantly foreign population, according to denomination (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 2,028

In the context of the hypothesis presented at the beginning of this chapter that the residential environment provides a structure offering opportunities for contact with Germans, it is significant that almost 40 per cent of the interviewed Muslims

live in an environment in which foreigners make up the majority of the population. This means that these people have less opportunity to enter into contact with Germans in their residential environment.

5.2.5.2 Satisfaction and attachment to the place of residence

The residential situation may also influence people's opportunities in life and wellbeing (Friedrich 2008: 13). When people live in areas in which they feel excluded, this may lead to a feeling of deprivation and marginalisation which constitutes an obstacle to integration. Interviewees for the study "Muslim Life in Germany" were thus asked whether they had any preferences regarding the ethnic composition of their residential neighbourhood. For the majority of the interviewees, the composition of the population in their neighbourhood is of no consequence. It is immaterial to the majority of interviewees (62 per cent) whether their neighbourhood has a majority of foreign or German citizens. Around one third (36 per cent) reply that they would prefer to live in a German environment. Only 3 per cent reply that they would prefer to live with foreigners in their area. The indifference among the majority of interviewees regarding the composition of the population in the neighbourhood may indicate that a residential environment inhabited predominantly by foreigners is not necessarily seen as lowering the quality of home life.

In order to obtain an impression of people's satisfaction with their current residential situation, it was assessed whether the interviewees' current residential environment corresponded to their preferred residential setting.

Just under a quarter (24 per cent) of the interviewees who currently live in an urban area which is inhabited primarily by foreigners would prefer to live in a predominantly German neighbourhood. At 58 per cent, the indifferent attitude towards the residential environment is markedly less pronounced among persons who already live in a primarily German environment than among those who live in an urban area populated primarily by foreigners (70 per cent) (table 47). This means that the current residential situation of 8 per cent of interviewees does not correspond to their preferred residential situation; 92 per cent are satisfied with their residential situation.

Table 47: Comparison of current and preferred residential situation of interviewees with migrant background (in per cent)

Current residential situation	Preferred residential situation			
	Majority German population desired	Majority foreign population desired	No preference	Total
Majority German population	41,5	0,9	57,6	100,0
Majority foreign population	23,8	5,8	70,4	100,0

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 5,714

The current residential situation diverges from the interviewees' actual preferred residential situation slightly more often among Muslims than among non-Muslims. The current residential area and the preferred residential area diverge for 10 per cent of Muslims, while a corresponding discrepancy applies among 7 per cent of non-Muslims.

Interviewees were also asked to assess the strength of their ties to their place of residence according to a six-stage scale (1=no ties; 6=very strong ties). More than two thirds of the interviewed persons replied that they felt strong (39 per cent; Muslims 37 per cent) or even very strong (32 per cent; Muslims 35 per cent) ties to their place of residence. 17 per cent of interviewees (Muslims: 16 per cent) feel less strong ties and 8 per cent (Muslims: 7 per cent) feel only weak ties to their place of residence. 4 per cent state that they have not developed any ties to the area in which they live (Muslims: 4 per cent). The above-reported discrepancy between the current place of residence and the preferred residential situation has no systematic influence over whether people feel ties to their place of residence or not, however.

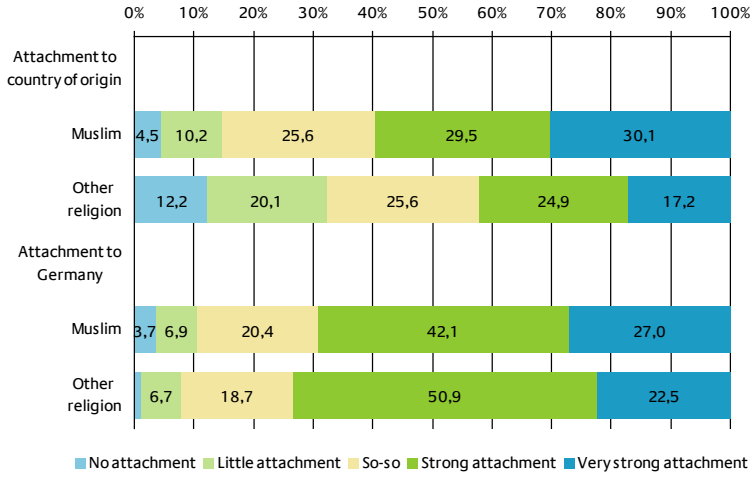
5.2.6 Attachment to Germany and the country of origin

The attachment to Germany is of importance in the light of the assumption that the stability of a democratic political system is crucially dependent on concordance between a nation's political culture and the prevailing political structure (Fuchs 2000: 33). The question of a democracy's stability is taken up by David Easton's concept of political support (1965, 1975). According to this concept, the persistence of a political system hinges on the support of its citizens (Fuchs 2002: 27). It is not only the stability of the political system which grows with the support of the population, however – in the case of migrants it is also assumed that their support for the host society's system represents an important landmark for their identificational integration (Esser 1980). The current study attempted to assess the interviewees' attachment to Germany by means of a corresponding question.

The degree of attachment to Germany and to the country of origin is surveyed according to a five-stage scale. Around two thirds of interviewees stated that they had a strong (44 per cent) or very strong (25 per cent) attachment to Germany. With regard to the country of origin, only about half of interviewees stated that they had a strong or very strong attachment (strong: 28 per cent; very strong: 24 per cent). One in five interviewees feel a certain attachment to Germany, while the corresponding proportion with regard to the country of origin stood at one in four. In all, 9 per cent feel little or no attachment to Germany. 13 per cent of interviewees have little or no attachment to their country of origin.

A breakdown into Muslims and persons belonging to other religions reveals that Muslims feel a much stronger attachment to their country of origin than the non-Muslim reference group. At the same time, no significant differences are ascertainable between Muslims and non-Muslims with regard to their attachment to Germany (figure 84).

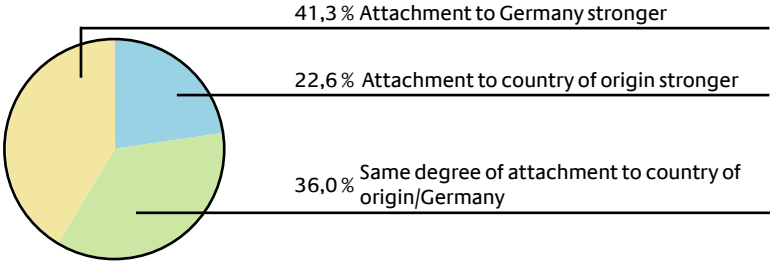
Figure 84: Attachment to country of origin and to Germany among interviewees with migrant background according to religious affiliation (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 4,747

An overall assessment of whether the interviewees with a migrant background have a stronger attachment to Germany or their country of origin, or whether they feel a similar level of attachment to both countries, produces the following findings: 41 per cent feel a stronger attachment to Germany than to their country of origin. 23 per cent are more attached to their country of origin than to Germany. 36 per cent of interviewees feel the same degree of attachment (in both negative and positive terms) to their country of origin and to Germany (figure 85).

Figure 85: Comparison of attachment to Germany and to country of origin among interviewees with migrant background (in per cent)



Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 5,830

A specific comparison of Muslims and non-Muslims shows that Muslims feel a lesser degree of attachment to Germany (36 per cent) than Christian, Jewish and other non-Muslim interviewees (50 per cent). 37 per cent of Muslims and 33 per cent of those belonging to other religions feel the same degree of attachment to both their country of origin and Germany. 27 per cent of Muslims but only 17 per cent of members of other religions feel a stronger attachment to their country of origin.

A consideration of the individual regions of origin produces a more differentiated picture both within the Muslim group and in comparison to the non-Muslim group. Muslims from Southeast Europe and Central Asia/CIS are substantially more likely to feel an attachment to Germany than their non-Muslim reference group, for example. Muslims from South/Southeast Asia and Muslims from sub-Saharan Africa cite a degree of attachment to Germany on the same level as their non-Muslim compatriots. Muslims from Turkey, the Middle East, Iran and North Africa feel a lesser degree of attachment to Germany than the non-Muslims from these regions, however.

Table 48: Attachment to country of origin and to Germany among interviewees with migrant background according to religion (in per cent)

Attachment	South-east Europe	Turkey	Central Asia/CIS	Iran	South/ South-east Asia	Middle East	North Africa	other parts of Africa	Total
					Muslim				
Stronger towards country of origin	18,1	31,0		32,8	13,8	15,4	23,7	28,6	27,3
Same attachment to country of origin/Germany	32,2	37,5	25,0	35,8	33,6	40,0	37,6	39,3	36,9
Stronger towards Germany	49,7	31,4	75,0	31,3	52,6	44,6	38,7	32,1	35,8
					Other religion				
Stronger towards country of origin	20,7	27,4	14,7	35,3	9,6	13,2	0,0	19,3	17,0
Same attachment to country of origin/Germany	39,6	16,8	31,4	23,5	38,5	22,1	40,0	43,2	32,7
Stronger towards Germany	39,6	55,8	54,0	41,2	51,9	64,7	60,0	37,5	50,4

Source: MLG 2008, dataset of interviewees aged 16 and over, weighted.
Unweighted number of cases: 5,083

Caution is to be exercised in interpreting these findings, however. A greater degree of attachment to Germany or the country of origin only identifies a clear bias towards one or the other country. The halfway category "Same degree of attachment to Germany and the country of origin" results in the same response behaviour for Germany and the country of origin. As only the same response behaviour is documented in this category, no conclusions can be drawn as to the degree of attachment. It is thus possible that this halfway category includes both persons who feel a pronounced attachment to both their country of origin and Germany and interviewees who do not feel any attachment to either country. This makes it difficult to interpret these findings. The findings in table 48 should thus be considered against the background of the results from figure 84, which, while highlighting differences between Muslims and non-Muslims, prove statistically insignificant and ultimately indicate a far lesser degree of discrepancy.

Finally, it is investigated whether it makes any difference to the degree of attachment to Germany if the interviewee with a migrant background possesses German citizenship. Persons with a migrant background who do not hold German citizenship are more likely to feel a stronger attachment to their country of origin (32 per cent) than persons with German citizenship (14 per cent). Equally, only one third of foreign migrants feel a pronounced attachment to Germany (33 per cent), while 51 per cent of migrants with a German passport state that they feel an attachment to Germany. With due consideration of the fact that the attainment of German citizenship is also dependent on the duration of residence, it is to be noted that citizenship appears to be a key factor determining migrants' identification with the host country and is thus of major importance to their integration. Concise profiles of the migrant groups

6 Concise profiles of the migrant groups

The following concise profiles aim to give an overview of the diversity of Muslim groups in Germany. In particular those characteristics are emphasised that distinguish the groups from one another. The profiles are inevitably short and simplified; detailed descriptions can be found in the relevant sections of the report.

6.1 Muslims from Southeast Europe

37 per cent of the Southeast Europeans are Muslims. They come from Albania, Bulgaria and the successor states of former Yugoslavia. 34 per cent refer to themselves as Christians and 28 per cent do not identify with any religious community.

Overall between 487,000 and 588,000 Muslims from Southeast Europe live in Germany. They make up around 14 per cent of all Muslims living in Germany. Among them are many refugees who fled the civil war. More than half of the Muslims interviewed state that they came to Germany as refugees/asylum seekers. Around one third of Southeast European Muslims have German nationality.

The residential situation of Muslims from Southeast Europe is striking: They live in relatively large households with an average of 4.1 people. More than half of Muslims from Southeast Europe attended school in Germany; two thirds (also) attended school in their country of origin. The standard of school education is relatively well balanced within this group: More than a

third have a higher school-leaving qualification, a third have an intermediate and the other third a low school-leaving qualification. Approximately 55 per cent of Muslims from Southeast Europe are blue-collar workers, only 6 per cent are self-employed.

Almost 89 per cent of Muslims from Southeast Europe regard themselves as devout or very devout. Nevertheless, they rarely attend religious events or services.

Muslims from this region seem to be well integrated in society. There is a high level of contact with Germans and interreligious and interethnic openness.

6.2 Muslims from Turkey

At 2.5 – 2.7 million, people of Turkish origin make up the largest group of Muslims in Germany. This means that about two thirds of all Muslims in Germany have a Turkish migrant background (63 per cent). The majority of Muslims with a Turkish background are Sunnis (76 per cent). At 17 per cent, Alevis are the second largest faith group.

Around 40 per cent of Muslims of Turkish origin are German citizens. The proportion of Muslims of Turkish origin born abroad is lower than that of the other groups of origin. This shows that the second generation of Muslims of Turkish origin in Germany has now grown up - for the most part children of labour migrants who came to Germany within the course of the labour recruitment agreement in the 1960s. Work is an important motive for migrating to Germany among Turkish Muslims: A third of this group came to Germany in order to work.

Muslims of Turkish origin also live in large households, with an average of 3.8 people living in a Turkish Muslim household. Among Muslims from all countries of origin, Turkish Muslims are most likely to have attended school in Germany. At the same time their standard of education is the lowest. Around half of them either have no school-leaving qualification at all or only a low-level school-leaving qualification. Nevertheless, advancement is observable among second and third generation Turkish Muslims in comparison to the education standard of the first generation. The relatively low standard of education is closely connected to the history of immigration. During the recruitment of workers in the 1960s it was people in particular from regions that were relatively economically underdeveloped and had a social structure with a relatively low qualification profile such as East Anatolia who migrated to Germany. This educational deficit has been perpetuated from one generation to the next compared with other groups, even though the standard has improved across the generations.

The proportion of blue-collar workers is high among Muslims of Turkish origin in gainful employment: 53 per cent of this group are blue-collar workers. Accordingly, the proportion of highly qualified people is low. This is linked to the motive of labour migration to jobs in the low-skill sector. There are already a relatively high number of pensioners among Muslims of Turkish origin.

Regarding contacts Muslims of Turkish origin are well integrated in society. Around half of them are members of a German organisation and they also have frequent contact with Germans in their neighbourhood and at the workplace. Almost 90 per cent of Muslims of Turkish origin regard themselves as

religious or strongly religious. In particular Islamic festivals are very important to this group.

6.3 Muslims from Central Asia/CIS

Muslims from Central Asia/CIS represent the smallest group of origin within the Muslim population with a migrant background in Germany. Less than one per cent of Muslims in Germany come from this region. This makes it difficult to draw representative conclusions about this group of Muslims and to compare them with the other Muslim groups in this study. Estimates of their total number vary considerably: It can be assumed that there are a minimum of 6,000 and a maximum of 29,970 Muslims from this region. The proportion of naturalised people among them therefore also fluctuates between 5 per cent and 30 per cent.

Their average age is higher than that of Muslims from other regions. All Muslim interviewees from Central Asia/CIS were born abroad. They therefore belong to the first generation of Muslim immigrants from this region. Due to their recent migrant history around 95 per cent of Muslims from Central Asia/CIS attended school in their country of origin. At 14 per cent, the proportion of those who (additionally) attended a German school is much lower than the proportion of Muslim and non-Muslim migrants from other regions. However, Muslims from Central Asia/CIS have a very high standard of education. About two thirds of these Muslims state that they have a higher school-leaving qualification. Despite such qualifications, two thirds of central Asian Muslims state that they are blue-collar workers. The remaining third of the gainfully employed members of this group is employed in white-collar positions. With a 75 per cent employment rate, the high proportion of female Muslims in

gainful employment from this region is particularly striking. The remaining 25 per cent are unemployed or seeking a job, however. The relatively high proportion of unemployed/job-seeking Muslims (around 16 per cent) from Central Asia/CIS is in keeping with the finding that unemployment benefit II or social welfare contributes to the income of 52 per cent of households.

As with Turkish Muslims, a household comprises 3.8 persons on average. Moreover, the average number of 1.7 children is higher than for the other groups studied.

Muslims from Central Asia/CIS seem to be very well socially integrated in society and are characterised by a high degree of openness towards Germans.

Around 86 per cent of this group are Sunnis. Although they say that they are very devout, Muslims from Central Asia/CIS barely participate in public religious life and they largely abstain from religious practices. They are never members of religious organisations at all and they are only marginally active in religious community life.

6.4 Muslims from Iran

Among migrants with an Iranian migrant background living in Germany less than half profess to Islam, which means that Muslims are a minority among migrants of Iranian origin. 38 per cent of people in this group say that they do not belong to any religious community, making this the highest proportion of all groups examined. The number of Muslims from Iran is estimated at between 61,000 and 80,000, with a mean estimate of 70,000. This figure includes 33,000 Iranian citizens and 37,000 Germans of Iranian origin. This means that around 2 per cent of

Muslims living in Germany come from Iran. They differ greatly from the other Muslims in Germany.

95 per cent of Muslims from Iran are Shiites. The Shiite denomination is otherwise only found among migrants from the Middle East in appreciable numbers, and this means that the group of Shiites in Germany largely consists of Iranian migrants. Slightly over 50 per cent of Muslims from Iran are male; they have a relatively high age, are almost exclusively first generation migrants and have lived in Germany for an average of 15 years. More than a third cite alignment and asylum as reasons for entering Germany. In addition, joining family members, training/studies and taking up self-employment are named as important motives for entering Germany by Muslim immigrants from Iran.

There is a very low level of religiousness among Muslims from Iran: Around a third are not devout at all and only 10 per cent are extremely devout. 72 per cent never attend religious events. The standard of education among this group is extremely high: 81 per cent have gained a qualification in their country of origin or in Germany entitling them to enter higher education. Among Iranian Muslims who attended school in Germany, 63 per cent have passed the Abitur examination or qualified by other means for further education. Participation in the labour market and training is relatively high, as is occupational standing. The good integration in the labour market is also reflected in the above-average proportion of self-employed people (20 per cent). With regard to the social integration of Muslims from Iran it is revealed that a high standard of education is not automatically accompanied by frequent contact with persons of German origin.

6.5 Muslims from South/Southeast Asia

Considerably more than half of the people living in Germany with a South/Southeast Asian migrant background are Muslims. This group concerns a total of approximately 165,000 – 205,000 people who originate from Afghanistan, Bangladesh, India, Indonesia, Malaysia or Pakistan. They make up around 5 per cent of all Muslims living in Germany. South/Southeast Asian Muslims of the Sunni faith predominate; however, a particularly high proportion of almost 30 per cent belong to the Ahmadiyya faith, which is barely represented among the other groups.

With an average age of 28, South/Southeast Asian Muslims are a relatively young group who are characterised by a slightly higher proportion of men. More than half of them came to Germany as refugees and 15 per cent came to study. The average age on entering Germany is 18.5 years – slightly higher than the overall average for immigrant Muslims. 70 per cent of South/Southeast Asian Muslims are German citizens - a comparatively high proportion.

63 per cent of Muslims from South/Southeast Asia attended school in Germany. A substantial proportion previously attended school in their country of origin. The standard of school education is relatively high. Around 75 per cent have an high or intermediate school-leaving qualification. At 43 per cent, the proportion of gainfully employed Muslims from South/Southeast Asia is relatively low. This is largely due to the fact that a third are still in training. The high importance that the South/Southeast Asian Muslims living here attach to training is particularly striking with regard to women. The proportion of women in training is higher than for all other groups. The high

standard of training is also underlined by the low proportion of blue-collar workers among gainfully employed Muslims from South/Southeast Asia – the majority are white-collar workers or self-employed.

89 per cent of Muslims from South/Southeast Asia regard themselves as very or extremely devout. They are more likely than average to attend religious events. Great importance is also attached to prayer, celebration of religious festivals and observance of Islamic rules pertaining to food and drink, although compared with Muslims from other regions of origin they are in the middle of the range.

Muslims from South/Southeast Asia display a highly pronounced tendency to seek a partner from their own culture; interethnic relationships are extremely rare. This finding is supported by the less frequent contact with Germans among relatives than applies in other groups. However, contacts with Germans at the workplace are more frequent and Muslims originating from South/Southeast Asia are in the middle of the range with regard to contact with German friends and neighbours. A striking characteristic is that far more than half of South/Southeast Asian Muslims feel a stronger attachment to Germany than to their country of origin. They have a much stronger attachment to Germany than Muslims from other regions of origin.

6.6 Muslims from Middle East

Between 292,000 and 370,000 Muslims living in Germany come from Middle East i.e. from Egypt, Iraq, Israel, Yemen, Jordan, Lebanon or Syria. They make up around 8 per cent of the Muslims living in Germany. Around two thirds of the Muslims living in Germany from this region hold up German citizenship.

Although Sunnis predominate, Shiites make up a third of Muslims from Middle East.

An average of 4.1 people live in a Muslim household from Middle East.

Muslims from Middle East are less likely to have a school-leaving certificate than other groups. They are also less likely to be in gainful employment than other Muslim groups. In particular, Muslim women from this region have a low rate of gainful employment. Around a third of this group receive unemployment benefit II or social welfare – a higher figure than Muslims from other regions of origin.

Muslims from Middle East have a relatively young age structure. Almost half of Muslims from this region are younger than 25; a third are younger than 15. Nevertheless, the traineeship rate among Muslims in this group is quite low. This is probably linked to the relatively low standard of education of this group.

At a social level they have frequent contact with and are very open towards Germans.

Muslims from Middle East consider themselves to be devout to very devout. A large proportion, and the majority in some instances, regularly performs religious acts in private. However, they rarely participate in institutionalised religious services or are involved in religious organisations.

6.7 Muslims from North Africa

84 per cent of all migrants from North Africa are Muslims and 86 per cent of these are Sunnis. A total of between 259,000 and 301,000 Muslims originating from North Africa live in Germany, with an estimated average of 280,000. 92,000 of these are foreign nationals and 188,000 are Germans. This means that 7 per cent of Muslims living in Germany come from North Africa. This makes them the third largest group of Muslims in Germany, after Muslims of Turkish origin and migrants from former Yugoslavia. Muslims from North Africa are made up of people originating from Algeria, Libya, Morocco and Tunisia, with the Moroccan group being the largest at around 60 per cent.

65 per cent of Muslims from North Africa were born abroad (first generation). They have been in Germany for 18 years on average. This is a very young population group with a relatively low average age. Around a fifth of Muslim immigrants from North Africa came to Germany to seek work. In addition, a large proportion were family members who accompanied emigrating next of kin or entered Germany subsequently to join next of kin. Others migrated in order to train or study in Germany.

Overall, Muslims from North Africa are a very devout group. 34 per cent are extremely devout and just 2 per cent are not devout at all. Around a third never attend religious events, however, while a further third are regular attenders.

North African Muslims represent the average among immigrants from Muslim countries of origin in terms of school education, employment rate and position on the labour market. Around 10 per cent leave school without a school-leaving cer-

tificate. The majority of households dispose of earned income of their own and dependency on transfer payments is comparatively low. There are great gender-specific differences with regard to participation in employment and training. Even women with a higher standard of education are not gainfully employed. With regard to social integration there is a relatively high level of contact and openness to people of German origin.

6.8 Muslims from other parts of Africa

Muslims from other parts of Africa are an extremely small and very heterogeneous group. The group comprises a total of between 52,000 and 72,000 people who come from 14 different countries. They make up just under 2 per cent of all Muslims living in Germany. The majority of African Muslims are Sunnis; however, a significant proportion (17 per cent) belongs to a denomination that is not further specified.

A disproportionately high number of Muslims from other parts of Africa are male and emigrated from abroad themselves. The average age and the average length of time in Germany is relatively low compared with other groups. The most frequent reasons cited for migrating are seeking refuge or fleeing persecution in another country. The proportion of Muslims from other parts of Africa with German nationality stands at 37 per cent – somewhat lower than for Muslims as a whole.

In line with the high proportion of people who entered Germany as adults, the proportion of African Muslims who attended school in their country of origin is also extremely high. The rate of employment is average. With regard to gainful employment, it is striking that most people in this group are white-collar workers. Wages and salaries are a source of income for three quarters of the households.

Muslims from other parts of Africa are similarly devout to the group of Muslims as a whole. 87 per cent are very or extremely devout. They practice their faith exceptionally actively. More than half of them pray daily, almost half of them frequently attend religious events and a good three quarters observe religious rules pertaining to food and drink.

With regard to the frequency of contact with Germans among family or relatives, the neighbourhood, the workplace and friends, Muslims from other parts of Africa are shown to be relatively isolated. However, the lack of contact with Germans seems to be less the result of disassociation processes and rather due to a lack of opportunities. This is the group that most frequently expresses the wish to have more contact with Germans.

6.9 Alevis

The group of Alevis migrated from Turkey and has a special position among Muslims. Their faith differs markedly from orthodox Islam. Notwithstanding the fact that the affiliation of Alevism to Islam is controversial among the Alevis themselves, this study shows that the majority of them regard themselves as Muslims. If the Alevis are counted as Muslims, at 13 per cent they make up the second largest faith group after Sunnis. A total of between 480,000 and 552,000 Alevis live in Germany and more than 95 per cent of these come from Turkey.

Around three quarters of Alevis have their own experience of migration and were born abroad. Slightly more than half of Alevis have taken on German nationality or acquired it at birth, subject to the statutory obligation to choose between German or foreign nationality by the age of 23. At 33.2 years, the average age is higher than that of both Turkish Muslims and

other Muslims living in Germany. For the most part, Alevis entered Germany as spouses or children to join family members. Almost one in three was recruited as an immigrant worker for Germany. A significant proportion of 10 per cent state that they migrated to Germany on account of persecution.

The Alevis have a relatively low standard of education. More than half of them have either low school-leaving qualifications or no such qualifications at all. Their rate of employment roughly corresponds to the overall rate of employment for Muslims in Germany, although Alevi men are much more likely to be gainfully employed than Alevi women. However, the differences between the sexes are less pronounced than for Muslims of other denominations.

A characteristic of Alevis is that they tend to be a less religious group than other Muslims. At least 20 per cent of Alevis state that they are not at all or not particularly devout. In keeping with a faith that is less orientated to rituals, Alevis observe religious rules and commandments to a much lesser extent than Muslims of other denominations. They are less likely to observe dietary or fasting rules, less likely to pray and less likely to attend religious services. Not least of all, Alevi women do not wear the headscarf.

Alevis have contact with German friends as frequently as Muslims of other denominations or members of other religions have. They state that they live in a residential area with a high proportion of foreigners somewhat less frequently than Muslims of other denominations. More than 20 per cent of Alevis state that they feel little or no attachment to Germany – a higher proportion than in other groups.

6.10 Members of other religious communities

The members of other religious communities originating from Muslim countries of origin are a very diverse group. The majority are Christians; Jews or members of other religions are very rare. Among people belonging to other religions, the majority come from central Asia/CIS (58 per cent), 21 per cent originate from Southeast Europe.

The majority of migrants from two of the regions of origin studied are Christians: Among migrants from Central Asia/CIS (Azerbaijan, Kazakhstan, Kyrgyzstan, Russian Federation, Turkmenistan, Uzbekistan) 56 per cent are Christians and 59 per cent from other parts of Africa are Christians. 34 per cent of migrants from Southeast Europe (Albania, Bulgaria, successor states of former Yugoslavia) are Christians.

When Central Asia/CIS and Southeast Europe are considered together the proportion of Muslims is relatively low, which means that this result was to be expected. All in all, immigrants from Central Asia/CIS represent the largest group of migrants in Germany. They are mainly made up of ethnic German repatriates: Between 1985 and 2008 a total of 2.3 million ethnic German repatriates migrated to Germany. The total number of ethnic German repatriates and their offspring is estimated at up to four million people. In addition there are Jewish migrants from CIS (approximately 220,000); 5 per cent of migrants from Central Asia/CIS are Jewish.

The selected countries from other parts of Africa have a relatively high proportion of Muslims that is not reflected in view of the high proportion of Christians among migrants in Germany. At least half of migrants from other parts of Africa

state that they entered Germany as refugees. However, people belonging to other religions also constitute a substantial minority among groups of origin from regions with an even greater Muslim majority. 18 per cent of migrants from Middle East are Christians, as are 10 per cent from South/Southeast Asia and 9 per cent from Iran. 16 per cent of migrants from South/South-east Asia belong to other religions. The overrepresentation of Christians from these regions indicates that this minority group migrates more frequently to Germany (flight and asylum) than the Muslim majority there.

Migrants from central Asia, Turkey, North Africa and South/Southeast Asia who are members of other religions display a lower level of religiousness than Muslims. However, Southeast European and Iranian Christians are more religious than Muslims from the same regions of origin. Members of other religions from other parts of Africa Southeast Europe, Turkey, South/Southeast Asia and Iran attend religious events relatively frequently.

The standard of school education is relatively high among members of other religious communities across all groups, most notably among those from Iran and south/south-east Asian countries of origin. The standard of school education is very high among first generation migrants from central Asia (63 per cent), while in the second generation less than a third leave school with a qualification entitling them to enter higher education.

The employment rate among women belonging to other religions from central Asia is striking in that it is almost as high as that of men. This cannot be said of any other reference group.

The members of other religions are very likely to have a partner without a migrant background – to a level as high as 93 per cent among North Africans – i.e. they are much more open to members of the host society than Muslims when it comes to choosing a partner. Migrants from Central Asia/CIS form an exception here, 95 per cent of this group having a partner with the same migrant background. Overall, members of other religious communities are less attached to their country of origin and have a stronger attachment to Germany than Muslims.

6.11 Persons without any religious affiliation

People who do not belong to any religion have not been analysed in the above report (many of the questions did not apply to them which means that no answers are available). It is appropriate to outline this group briefly in this section. This group makes up a sizeable proportion of some migrant groups from Muslim countries of origin. This applies in particular to Iran (38 per cent) and Central Asia/CIS (38 per cent) and also, though to a lesser extent, to Southeast Europe (28 per cent), South/Southeast Asia (20 per cent), the Middle East (20 per cent), North Africa (22 per cent), other parts of Africa (17 per cent) and Turkey (15 per cent).

Overall, people who do not belong to any religion mainly consist of immigrants from Central Asia/CIS (44 per cent), Southeast Europeans (18 per cent) and Turkish migrants (19 per cent). In the final analysis Iranians account for 6 per cent. As such, immigrants from Central Asia/CIS and Southeast Europeans explicitly represent the explicit convictions on religion and the way of life in the countries of the former Eastern Bloc. By contrast, people who do not belong to any religion from Iran and Turkey – countries with an almost exclusively Muslim population – deviate from the traditional way of thinking and living there.

The profile of people who do not belong to any religion differs from that of Muslims and members of other religions with regard to school education, for example. When school-leaving qualifications in Germany are considered it emerges that people who do not have any religion affiliation make up the greatest proportion of people who have passed the Abitur examination (in addition to Jews).

In terms of interreligious relationships in the rare cases where the partner does not belong to the same religious community, he or she is usually without any religious affiliation. Conversely, 13 per cent of interviewees without any religious affiliation state that their partner is a Muslim. A gender difference is apparent here: 10 per cent of men without any religion have a Muslim partner, 18 per cent have a Christian partner and 69 per cent have a partner without any religion. With regard to women without any religion 17 per cent have a Muslim partner, 9 per cent have a Christian partner and 72 per cent have a partner without any religion. This shows that non-religious people show a clear preference for a non-religious partner.

The strong attachment to Germany shown by people without any religious affiliation is striking. Similarly to people with a different religion they feel a stronger attachment to Germany and a lesser attachment to their country of origin than Muslims. 64 per cent of people without any religious affiliation from Turkey feel a stronger attachment to Germany than to their country of origin; the same applies to 59 per cent from South/Southeast Asia, 57 per cent from Southeast Europe, 58 per cent from the Middle East, 52 per cent from North Africa, 42 per cent from Central Asia/CIS and other parts of Africa and 33 per cent from Iran. The attachment to Germany is often equally strong as the attachment to the country of origin.

7 Summary and conclusion

For the first time a study is being presented here that is not limited to Muslim migrants from the largest migrant groups such as Turkey or former Yugoslavia, but considers people with a migrant background from almost 50 different countries of origin with a relevant Muslim population. The findings show the need for a differentiated view of the Muslim population in Germany.

7.1 Summary

Number and structure of Muslims[76]

- The result of the projection based on the MLG survey and the Central Register of Foreigners is that between 3.8 and 4.3 million Muslims from the countries of origin considered live in Germany. In view of the fact that a total of approximately 82 million people live in Germany, the proportion of Muslims in the total population is between 4.6 and 5.2 per cent.

- If a distinction is made between Alevis and Muslims, the group of Muslims totals approximately 3.3 – 3.8 million people and the group of Alevis comprises approximately 480,000 – 552,000 people.

- At 63 per cent, people of Turkish origin make up the largest group of Muslims living in Germany, followed by Muslims from Southeast Europe, who account for

76 The results pertaining to the number and structure of Muslims are based on analyses of all Muslims living in the households surveyed with a migrant background.

14 per cent. Between 5 and 8 per cent of Muslims come from South/Southeast Asia, North Africa and the Middle East. People of Iranian origin and Muslims from other parts of Africa each make up 2 per cent, and less than 1 per cent of Muslims come from Central Asia/CIS.

- 98 per cent of Muslims living in Germany live in the Federal States which made up West Germany prior to reunification. They are widely distributed across these states. Most Muslims live in the densely populated state of North Rhine-Westphalia (33 per cent).

- Around 45 per cent of all Muslims living in Germany with a migrant background from a predominantly Muslim country are German nationals. There are approximately 1.7 – 2.0 million German Muslims. A further 2.1 – 2.3 million Muslims are foreign nationals.

- There is a particularly high instance of naturalisation among Muslims, immigrants and their families originating from South/Southeast Asia, the Middle East and North Africa. Muslims from Central Asia/CIS and Southeast Europe have a comparatively low rate of naturalisation.

- Only around half of all people with a migrant background living in Germany from countries with a relevant Muslim population are Muslims. With regard to religious affiliation, there are usually considerable discrepancies between the immigrants living in Germany and the population in the respective countries of origin.

- One of the reasons for this is that particulary religious minorities emigrate from some conflict regions such as Iraq and Africa. However, the percentage of people who do not (or no longer) identify with any religion is also unexpectedly high. Both findings confirm that the religious composition in the country of origin does not allow reliable conclusions to be drawn about the migrant groups living here, and they underline the importance of the direct interview method as chosen for the project "Muslim Life in Germany" as a basis for appraising Muslims.

- The proportion of Muslims varies from 81 per cent for persons with a migrant background from Turkey and 75 per cent from North Africa to 59 per cent from the Middle East, 57 per cent from South/Southeast Asia, 49 per cent from Iran, 37 per cent from Southeast Europe, 22 per cent from other parts of Africaand 1 per cent from Central Asia and the CIS countries.

- Compared with the German population as a whole and also with the total population with a migrant background, Muslims living in Germany are a particularly young population.

- The Muslim population is characterised by a high degree of heterogeneity – there are large differences between Muslims from the countries of origin studied in terms of socio-demographic structure, migration biography and household structure.

- The breakdown of Muslims according to religious denominations is as follows: Sunnis 74 per cent, Alevis 13 per cent, Shiites 7 per cent, Ahmadis 2 per cent, Ibadis 0.3 per cent, Sufis/Mystics 0.1 per cent and other denominations 4 per cent.

- The Sunnis make up the largest denomination among Muslims from almost all regions of origin. Muslims from Iran are an exception as 95 per cent of them are Shiites. Alevis come almost exclusively from Turkey.

The most varied denominations of Islam are found among immigrants from Turkey. In addition to Sunnis (78 per cent) and Alevis (17 per cent) there are Shiites originating from Turkey (2 per cent), Ibadis (0.4 per cent), Ahmadis (0.3 per cent) and Sufis/Mystics (0.1 per cent).

Religiousness and religion in everyday life[77]

- Seen as a whole, religion is very important to the interviewees in their everyday life; however, it cannot be assumed that this applies equally to all migrants from Muslim countries of origin. Rather, a significant number of non-religious immigrants live in Germany from some regions of origin (Iran, Central Asia/CIS).

- The proportion of religious people among Muslims is high. A total of 36 per cent regard themselves as very strongly religious. A further 50 per cent say that they

77 The results presented in the following on questions of religiousness, religious practice and aspects of integration are generally based on analyses of interviewees aged 16 and above, unless there is an explicit reference to the group of persons living in the households.

are quite religious. Considerable differences apply between the groups of origin.

- A disproportionally large number of Muslims from Turkey and North Africa are quite religious or very religious. Muslims from Southeast Europe and Iran have less pronounced religiousness. Comparisons between Muslims and people belonging to other religions moreover show that strong religiousness is not specific to Muslims. For most groups of origin there are only slight differences in the degree of religiousness between Muslims and members of other religions.

- One third of Muslims state that they pray every day. At 42 per cent, the proportion of Sunnis who pray every day is highest. 20 per cent of Muslims interviewed never pray.

- The praying practice of Muslims from the Middle East is polarised: A third of them state that they never pray. At the same time, 42 per cent pray every day. Among all other groups of origin praying habits tend to go in either one direction or the other.

- Almost 70 per cent of the Muslims interviewed celebrate religious festivals and holidays. Among these, 80 per cent of Sunnis state that they celebrate religious festivals. Somewhat more than half of Alevis and people belonging to other Islamic denominations observe religious holidays. Just under 40 per cent of Shiites observe religious festivals.

- Adherence to rules relating to food and drink plays a role for Turkish Muslims in particular: 85 per cent of them observe these rules, as do Muslims with a North African background.

- Among Muslim denominations almost every Sunni (91 per cent) adheres to dietary rules. By contrast, just half of the Alevis interviewed and 60 per cent of Shiites report the same behaviour.

- Fasting is less strictly observed: Just over half of all Muslims in Germany say that they observe fasting rules.

- Here, too, it is Sunnis who say that they fast most frequently (70 per cent). Just 20 per cent of Alevis fast. However, half of all Alevis say that they observe fasting rules to some extent.

- 35 per cent of Muslims interviewed attend religious events or services several times a month or even more frequently. Marked differences apply here between the respective regions of origin. Whereas Muslims from Africa (excluding North Africa) and South/Southeast Asia frequently attend religious events (47 per cent in each case), such events are attended much less frequently by Southeast European Muslims (10 per cent) or Muslims from Central Asia/CIS (5 per cent).

- There are no significant differences between Muslims and non-Muslims in the frequency of attendance of services and religious events. Both groups attend such events with around the same frequency.

- Muslims who regularly attend religious events are more likely to be members of a German organisation than Muslims who never attend a religious event. However, the level of membership in a German organisation is highest among Muslims who rarely go to a mosque, or at most once a month.

- Around one in five Muslims is a registered member of a religious organisation.

- However, only 13 per cent of Muslims interviewed are actively involved in a religious community.

- 44 per cent of Muslims are familiar with the Turkish Islamic Union, DiTiB, making it the most widely known Muslim association, followed by the Federation of Alevi Communities in Germany, AABF (27 per cent), the Central Council of Muslims in Germany, ZMD (27 per cent), the Association of Islamic Cultural Centres, VIKZ (25 per cent) and the Islamic Council for the Federal Republic of Germany, IR (16 per cent). The least known association is the Coordination Council of Muslims in Germany, KRM, with which 10 per cent of interviewees were familiar. 59 per cent of Turkish Muslims know the DiTiB.

- Of the Muslims interviewed who know the respective associations, 39 per cent feel represented by DiTiB. VIKZ ranks second at 32 per cent, followed by KRM (23 per cent). By contrast, fewer people feel represented by the Islam Council (16 per cent), AABF (15 per cent) and ZMD (11 per cent). If the proportion of those who feel

that they are represented by the association in question is applied to the total group of Muslims, including those who do not know the association in question, the proportions represented are as follows: DITB 16 per cent, VIKZ 7 per cent, AABF 4 per cent, ZMD 3 per cent, IR 2 per cent and KRM 2 per cent.

- With regard to whether the feeling of being represented by the associations depends on the country of origin, DiTiB has a clear orientation towards the country of origin with 23 per cent of Muslims of Turkish origin feeling that they are represented by it. If only those Turkish Muslims are considered who know DiTiB then the figure is 42 per cent.

- If only the actual target group of Alevis is considered for the AABF, the results show that 76 per cent of people are familiar with this organisation. Of the people who know it, 29 per cent feel represented by AABF. With reference to the total group of Alevis this figure is 19 per cent.

- The Muslim school children living in the households and school children of other denominations are significantly less likely to attend religious instruction, ethics classes and/or lifestyle, ethics, religion (LER) classes than Christian school children. At the same time significantly more Muslim school children and children belonging to different religions attend ethics/LER classes and a considerable proportion attend Christian religious instruction. However, the majority of Christian school children attend Christian religious instruction

lessons; attendance of ethics/LER or other religious instruction classes is comparatively low. It can therefore be assumed that there is a demand among both Muslim school children and children of other religious minorities in Germany for lessons that cater to their religion. Among the Muslims interviewed 76 per cent were in favour of introducing Islamic religious instruction at state schools.

- Only a small proportion of school children in households with a migrant background from predominantly Muslim countries explicitly stay away from co-educated sport and swimming lessons, sex education and school trips. The main reason for non-attendance is that no corresponding classes and activities were offered in the current school year. Religious and other reasons are barely ever cited, irrespective of religion or gender.

- All in all, it is apparent that the rejection of school classes and activities is not a "mass phenomenon". When concentrating on the school children living in households for whom such classes and activities are available, the results of the survey show that the overwhelming majority of both Muslims and non-Muslims from the relevant countries of origin do participate in co-educated sport and swimming lessons, sex education and school trips.

- However, the analysis also reveals that Muslim girls surveyed in the households are significantly less likely to participate in swimming lessons and school trips

than Muslim boys. The proportion of Muslim girls who stay away from such classes and activities despite availability nevertheless amounts to 7 and 10 per cent respectively. Also to be mentioned in this context is sex education, which is avoided in particular by members of other religions from predominantly Muslim countries i.e. by 6 per cent of male and 15 per cent of female school children in this group.

- 28 per cent of Muslim women and girls living in the households wear a headscarf. Alevi women are an exception among Muslims as they do not wear headscarves.

- Age, religious denomination and immigrant generation all have a significant influence on whether a headscarf is worn or not.

- Muslim girls and young women rarely wear a headscarf. Muslim women and girls born in Germany are less likely to wear a headscarf than migrant women. Shiites or women of another Muslim denomination living in Germany are less likely to wear a headscarf than Sunnis or Ahmadis.

- Almost all women say that they wear a headscarf because it is a religious obligation. All in all, the women frequently give reasons that indicate that they possess their own motivation for doing so. 12 per cent of women also say that expectations or demands by their family, partner or social environment play a role. Avoiding feelings of insecurity is an important motive cited: 43

per cent say that a headscarf makes them feel safe and 15 per cent wear it as protection against harassment by men.

- With regard to numerous indicators relating to social integration, Muslims who wear a headscarf are in a worse position than Muslims without a headscarf. Among other things, they are less likely to have intermediate or higher school leaving qualifications or vocational qualifications, they are less likely to be gainfully employed, less likely to have German nationality and less likely to have German friends. This also applies to women from the second generation of immigrants, even though their standard of school education has increased compared with their mothers' generation.

Structural and cognitive integration

- Integration deficits are manifested first and foremost in the areas of education and integration in the labour market. Muslims reveal a significantly lower standard of education than the members of other religious communities across the entire range of countries of origin covered. This applies both when school education in the country of origin and Germany are considered together and to school qualifications acquired in Germany. This means that among the immigrants from Muslim countries of origin the members of other religions and people without any religious affiliation are generally better educated than Muslims.

- The Alevis have a lower standard of education than the average for Muslims in Germany; Shiites have the

highest standard of education. These differences in the standard of education between the denominations are also attributable to historical differences relating to migration and to social class.

- Migrants from Iran have by far the highest standard of education and the majority have a university entrance qualification. However, Muslims from Central Asia/CIS and migrants from South/Southeast Asia are also a relatively well educated group.

- Turkish migrants leave school in Germany with a university entrance qualification comparatively rarely: 26 per cent of Muslims and 29 per cent of people of other religions gain this qualification. Although the proportion of Muslims from other parts of Africa and Southeast Europe gaining this qualification is even lower, more Muslims from these countries acquire the intermediate school-leaving certificate, which means that Muslims from Turkey possess the lowest standard of education of all groups.

- Overall, the standard of education among migrants from Muslim countries of origin varies greatly, whereby migrants originating from Turkey show strikingly low levels of school-leaving qualifications, while Iranians followed by non-Muslim immigrants from South/Southeast Asia reveal particularly good standards. This is a new finding which adds a new dimension to the existing analyses from various data records. The group of Turkish migrants not only has a relatively low level of school education compared with migrants from other

countries of recruitment and repatriates, but also compared with migrants from other Muslim countries of origin.

- The majority of interviewees are in gainful employment or vocational training. Here, there are significant differences between Muslims and members of other religions, which largely result from a higher proportion of work in the home and vocational training and a lower level of gainful employment and unemployment among Muslims.

- With regard to the rate of gainful employment, the situation of the other migrants from Muslim countries of origin is similar to that of the Turkish population. More than 50 per cent of men from all countries of origin and all religions are in gainful employment; in many cases the level exceeds 60 per cent, and with regard to Muslims from Central Asia/CIS it is even above 80 per cent. The employment rate for women is far lower than for men in all instances, however. Accordingly, the proportion of women who are housewives is higher and fluctuates between 14 and 21 per cent. Women from Central Asia/CIS have a much higher rate of gainful employment than women from the other countries of origin.

- The above average rate of self-employment is striking, especially among migrants from Iran, South/Southeast Asia and the Middle East and among members of other religious communities from Turkey and North Africa. With regard to migrants from the recruitment coun-

tries of Turkey, Southeast Europe (former Yugoslavia) and Central Asia/CIS there is a very high proportion of blue-collar workers among persons in gainful employment, who therefore have a relatively low occupational standing; migrants from Central Asia/CIS have the highest proportion of blue-collar workers.

- Among the interviewees from Muslim countries of origin the occupational standing is closely linked to gender and education. Women and people with a higher level of education are more likely to be white-collar workers.

- Regarding sources of income there is a clear focus on gainful employment; 80 per cent have income from wages/salaries or self-employment. The income of 20 per cent of households derives solely from transfer payments. This reveals the increased unemployment problem among people with a migrant background and the need for qualification measures that increase chances on the job market.

- 63 per cent of Muslims consider their level of proficiency in German to be good, although a quarter state that their command of German is at best mediocre. One in ten regards their proficiency in the German language as poor. 1 per cent of Muslims interviewed state that they can neither read, write, speak nor understand German.

- Muslim women are more likely than men to state that they can neither read German (3 per cent) nor write

German (6 per cent). Differences in the command of language are also apparent between the countries of origin.

- The rate of participation in integration courses among Muslim migrants is 16 per cent – approximately half as high as for non-Muslim migrants (30 per cent).

- Almost 40 per cent of participants in integration courses are Muslims. They are less likely to take a final examination than non-Muslims; only around a third of Muslim course participants complete the course with the "Zertifikat Deutsch". At 91 per cent, the pass rate among Muslims who take the final exam is almost as high as that of non-Muslims.

Social and identificational integration

- Resources are apparent with regard to social integration. The frequency of social contact with persons of German origin is relatively high and Muslims from all regions of origin show a pronounced willingness to have more contact with Germans.

- One in two Muslims is a member of a German club, association or organisation. For the most part these are sports clubs, but membership of trade unions or cultural associations is also common. Most are members of a German organisation only. A smaller percentage are a member of both a German organisation and an organisation with links to the country of origin, including organisations founded in Germany.

- 38 per cent of Muslims interviewed live in an area where the proportion of foreigners predominates. Southeast European Muslims are least likely to live in a district with a large number of foreigners (24 per cent). Turkish Muslims are most likely to live in a residential area of this type (42 per cent).

- More than two thirds of Muslims interviewed feel a strong or a very strong attachment to their place of residence.

- Almost 70 per cent of Muslims said that they feel a strong or a very strong attachment to Germany. 60 per cent feel a strong or a very strong attachment to their country of origin.

- 36 per cent of Muslims state that they have a stronger attachment to Germany than to their country of origin. By contrast, 27 per cent feel closer to their country of origin than to Germany. Among interviewees with a German passport 51 per cent state that they have a stronger attachment to Germany than to their country of origin. Only one in three interviewees with a foreign passport feels the same.

- All in all the intensity of contact between people from Muslim countries of origin and people of German origin is very high in all areas of everyday life. Contact with people at the workplace and in the neighbourhood is highest. In almost all groups more than three quarters of interviewees have frequent contact in these areas. But there are generally also frequent per-

sonal relationships among family and the network of friends.
In the frequency of contact there are significant statistical differences according to religious affiliation. Muslims have less frequent contact with persons of German origin within the family, at the workplace, in the neighbourhood and among friends than members of other religions.

- The area of contact among friends reveals a slightly more diversified picture. In general, the overwhelming majority of interviewees has frequent contact with native German friends. The proportion of those who have no contact with persons of German origin is particularly high among Muslims from Iran, Turkey and other parts of Africa (between 15 and 19 per cent). But there are also members of other religions from Central Asia/CIS whose contacts among friends are limited to their own ethnic networks.

- While the frequency of contact among friends is not a measure of the strength of the relationship and is therefore less meaningful than the hard indicator "best friend", the density of interaction shows that there are generally no barriers between Muslims and the native population.

- Interethnic contact in the area of relationships is less intensive. In the overwhelming majority of cases the partner has the same migrant background as the interviewee, i.e. the choice of partner is orientated to ethnic and religious criteria. Only 4 per cent of the Muslim

interviewees have a partner without a migrant background, as compared to 24 per cent of those belonging to other religious communities and 18 per cent of those who do not adhere to any religion.
An analysis of the religious affiliation and denomination of spouses shows that the partner is almost always of the same religious denomination.

- Most Muslims are also open-minded when it comes to inter-religious matters. 65 per cent of single Muslims can envision a relationship with a person of another faith, as can 58 per cent of married Muslims.

- However, this is not yet realised in practice: Despite the essential willingness expressed to enter into an inter-religious relationship, just 8 per cent of Muslims and non-Muslims interviewed actually marry a partner with a religion different to their own.

- With regard to choice of partner for their children, almost 80 per cent of Muslims would have no objection to their son marrying a woman of a different faith. However, just 63 per cent of the Muslims interviewed would find the same behaviour acceptable for a daughter.

7.2 Conclusion and starting points for integration policy

The approximately 4 million Muslims who are estimated to be living in Germany are a larger population group than would be expected based on the number of foreign nationals from predominantly Muslim countries of origin. This is because

naturalised persons and children of naturalised persons make up a group of a considerable size. Nevertheless, it is not possible to draw conclusions about religious affiliation from the country of origin. Religious minorities from countries with a predominantly Muslim population have also migrated, and from some regions of origin a majority of immigrants live in Germany who belong to a different religious community (Central Asia/CIS) or who do not identify with any religion at all (Iran). In the light of this, immigrants from the group of countries in the Muslim world cannot be equated with Muslims.

> These findings suggest that greater consideration should be accorded in future to the population group of persons who originate from predominantly Muslim countries but do not identify with any religion. The question also arises as to whether the different groups of Muslims in Germany have been sufficiently represented in public debate to date.

> The composition of Muslims by countries of origin shows that even though the group of Turkish Muslims makes up the majority (63 per cent), other groups are also significant in terms of numbers. These are first and foremost Muslims from former Yugoslavia, in particular Bosnia and Kosovo, but also Muslims from North Africa and especially Morocco. In addition, Muslims from Lebanon, Iraq and Afghanistan make up a sizeable group. It would be advisable to listen more attentively to these minorities, in order to ensure that Muslims in Germany are better represented in all their diversity.

> The relationship between religious and non-religious migrants also plays a role. Muslims are a comparatively religious group and religion is very important in their everyday lives. However, it cannot be assumed that this applies equally to all Muslims. All in all, approximately a third of Muslims are strongly religious, and Muslims from other parts of Africaand Turkey are more religious than other groups of origin. Religiousness is very significant in everyday practice in particular (attendance of religious events, dietary rules etc.).

> However, the importance of religion should not be overestimated with regard to subjects discussed in the context of the integration debate such as the wearing of the headscarf or attendance of school classes and activities. Although the analyses show a clear positive correlation between faith and the wearing of the headscarf, at the same time the study shows that strong religiousness and the wearing of the headscarf do not automatically go together. After all, half of all strongly religious Muslim women do not wear the headscarf. At the same time, in-depth analyses have shown that Muslim women who wear the headscarf are in a much poorer position with regard to numerous indicators relating to social integration than Muslim women who do not wear the headscarf. Despite the social advancement which is apparent from one generation to the next, this also applies to the second generation of Muslim women who wear the headscarf.

> Participation in school classes and activities such as co-educated sport and swimming lessons, sex education

and school trips is rightly a subject of public discussion as an important element of the personal development of school children and their social integration in the class. The analyses have shown that the vast majority of Muslim school girls also attend these classes and activities when they are offered in the current school year. Nevertheless, it is a fact that when classes and activities are available, a substantial proportion of Muslim girls stay away from swimming lessons (7 per cent) and school trips lasting several days (10 per cent) for religious reasons or other reasons not specified.

> Involvement in religious organisations can have a positive effect on integration if the organisations in question enter into communication with society as a whole and act as a bridge. A total of 55 per cent of the Muslims interviewed are members of a German organisation. By far the most frequent membership stated is membership of a German sports club. At 20 per cent, the level of organisation of Muslims in a religious community or a religious organisation is relatively low compared with membership in a German organisation.

> The Muslim organisations represented in the German Islam Conference represent a minority of Muslims in Germany. DiTiB and AABF have the highest level of representation, If the respective target group is considered rather than the total group of Muslims, 23 per cent of Muslims with a Turkish migrant background feel represented by DiTiB and 19 per cent of Alevis feel represented by AABF.

- It has been shown that the difficulties experienced by the Muslims interviewed tend to be in the areas of language and structural integration, whereas social integration is found to be less problematic than is often assumed in public discussions.

- Resources for integration in the host society are apparent in the area of social contacts. The frequency of social contacts to persons of German origin is relatively high and Muslims from all regions of origin show a pronounced willingness to have more contact with Germans i.e. no isolationist trends are discernible. Despite the focus on members of the same ethnic-religious group in the choice of partner, the Muslims surveyed are relatively open to members of the host society. As well, they show no desire for their children to disassociate. However, gender differences are also revealed here which demonstrate more restrictive treatment of girls.

- An interesting finding is the high level of attachment to the place of residence expressed by two thirds of the Muslims interviewed. The accompanying identification with and support of local structures by the population yields potential for specific integration measures in individual quarters and districts.
- Various studies have found that the group of Turkish migrants fare relatively poorly with regard to structural integration. It has now been revealed that this is not only the case compared with migrants from other Southeast European recruitment countries and repatriates, but also in comparison to migrants from some

other Muslim countries of origin. An indicator for this is that a relatively large number of Turkish migrants only have a low standard of school education. At 42 per cent, a disproportionate number of Muslims of Turkish origin live in an area with a high proportion of foreigners and they are less likely to have German friends than other groups.

> Challenges for integration policy therefore exist first and foremost in the areas of language proficiency, education and integration in the labour market. The causes are complex and linked to socio-structural origins and the history of migration, for example. Although more than 60 per cent of Muslims consider their level of German proficiency to be good, at the same time one in ten Muslims in Germany regards their knowledge of German as poor. This should first and foremost be seen against the background of the high proportion of second generation immigrants. Here, there is a need to promote the language skills of people with a migrant background.

> The results of this study yield possible starting points for the further development of integration policy.

> Integration through language: Although the participation rate of Muslims in the nationwide integration course is quite high, it could be further increased by publicity aimed at the target group. Almost all participants who sit the final examination pass it. However, to date not all Muslim participants have completed

the course by taking the final examination. This will change in the future, following the introduction of the new obligation to sit the final examination. Here, the additional and specific promotional measures as already offered with the reformed structures of the integration course must take hold to ensure that no one is left behind. Such measures must consider the different requirements for using the German language, i.e. colloquial use to get by in everyday life and also the written skills that are crucial to success at school and work.

> Integration through education: An improvement in education standards is evident from one generation to the next as for all groups of origin far fewer people educated in Germany leave school without any school-leaving qualifications than people educated outside Germany. However, all in all the relatively high rate of school-leavers without school-leaving qualifications reveals the education deficits among immigrants and their families from predominantly Muslim countries. Members of the second generation whose parents achieved a high standard of education in their country of origin do not manage to reproduce this level of education in Germany in all groups. Here, the approaches for promoting both school and extracurricular education that have already been the subject of in-depth public discussion must be implemented with rigour. A dual strategy of promotional measures for people with low qualifications and people with high qualifications must be pursued. The lower standard of education and the lower traineeship rate among Muslim women who

wear a headscarf also shows the need for measures to improve academic and vocational qualifications among this target group.

> All in all the gender differences in the structural integration of Muslims, the unequal treatment of girls with regard to attendance of school classes and activities and the choice of partner indicate a starting point here for educational and informational measures or measures to support female Muslim migrants.

> The results pertaining to religious affiliation and religiousness indicate that integration measures aimed explicitly at religious Muslims are not suitable for the target group as a whole. In view of this the groups of non-Muslim immigrants and non-religious Muslims should not be neglected in the debate on integration. The question arises as to whether integration measures should be developed especially for Muslims or whether measures that cater to the needs of all should be offered. As needs are generally determined by resources (language proficiency) and the social situation (social background, education, employment, income) it is recommended that integration measures should continue to be geared to these aspects.

> The diversity of Muslim life in the Federal Republic of Germany should be adequately reflected in the debates about integration.

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9 Abbrevations/Glossary

AABF	European Confederation of Alevi Unions
ALG	Unemployment benefit
ASQ	Ask-the-Same-Question Model
AZR	Central Register of Foreigners
BAMF	Federal Office for Migration and Refugees
BiB	Federal Institute for Population Research
BuLä	Federal States
CATI	Computer Assisted Telephone Interview
CIA	Central Intelligence Agency
CIS	Commonwealth of Independent States
DIK	German Conference on Islam
DITIB	Turkish-Islamic Union of the Institute for Religion
GUS	Commonwealth of Independent States (CIS)
Hartz IV	Continuous subsistence payments for persons in need of assistance who are not able to earn a living and for long-term unemployed persons (Statistisches Bundesamt 2009)
IGMG	Islamic Community Millî Görüş
IR	Islamic Council for Germany
ISSP	International Social Survey Programme
KRM	Coordination Council of Muslims in Germany
LER	Lifestyle – Ethics – Religious education
MigHg	migration background
MLG	„Muslim Life in Germany“ (Study of the Federal Office for Migration and Refugees)
MVP	Mecklenburg-Western Pomerania
MZ	microcensus
NRW	North Rhine-Westphalia

RAM	Represantative Survey of Selected Migrant Groups
SO-	Southeast-
GSOEP	German Socio-Economic Panel Study
TRAPD	Translation, Review, Adjudication, Pre-testing and Documentation
VIKZ	Association of Islamic Cultural Centers
WZB	Social Science Research Center Berlin
ZfT	Center for Studies on Turkey
ZMD	Central Council of Muslims in Germany

10 Questionnaire

H001 **Hello, my name is ...**

I am calling on behalf of TNS Infratest Social Research. We have been commissioned by the Federal Office for Migration and Refugees to carry out a survey of immigrants and their families in Germany.

The aim is to find out more about the life of immigrants in Germany by looking at subjects such as integration, education, attitudes and religion.

I would like to find out whether your household belongs to the group being surveyed.

Note to interviewer: interview should last approx. 20 to 30 minutes
Your telephone number has been selected at random.
Participation is voluntary, but it is most important that as many selected people as possible take part, so that the findings of the survey are accurate.
The report is anonymous so your name, address and telephone number will not be given out.

1 ☐ **Continue** → continue with H004
2 ☐ **Otherwise engaged/at present not available** → Appointment screen
3 ☐ **No information: subject, project** → continue with H003a
4 ☐ **No information: other reason** → continue with H003a
5 ☐ **Absolute refusal** → continue with H003a
8 ☐ **Not private household (larger firm or care home/hospital)** → continue with H003b
9 ☐ **No communication possible** → continue with H003a
10 ☐ **Record address or facsimile number for shipment of the "Data Protection Letter"**
17 ☐ **Private answering machine** → Appointment screen
18 ☐ **Business answering machine** → continue with H003b
19 ☐ **Person asks where we got the telephone no. from** → continue with H002

H002 **Your telephone number has been produced at random by the computer, as have all the other numbers we are calling in this survey.**

Note to interviewer: in case of a lack of understanding, it can be added:
like the lottery, where numbers are also drawn at random.
→ back

H003a Interview end:

Thank you very much for giving us your time anyway.

Goodbye.

2

H003b Interview end:
TERMINATION

H004 **Was any member of your household not born in Germany?**

☐ **Yes** → go on with H007
☐ **No** → go on with H005

H005 **Does any member of your household have parents, either mother or father who were not born in Germany?**

☐ **Yes** → go on with H007
☐ **No** → go on with H006

H006 **Is any member of your household not of German nationality?**

☐ **Yes** → go on with H008
☐ **No** → go on with H013

H007 **What country or countries are they from?**
If the people have different countries of birth, please state all the countries.

Interviewerhinweis: Bei nicht mehr bestehenden Staaten (z. B. Jugoslawien, Sowjetunion) nach dem heutigen Staatsnamen fragen!
Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien)nicht zuordnen lassen bitte bei Kosovo eintragen.

11	☐ Afghanistan	37	☐ Liberia
12	☐ Ägypten	38	☐ Libyen
13	☐ Albanien	39	☐ Malaysia
14	☐ Algerien	40	☐ Marokko
15	☐ Aserbaidschan	41	☐ Mazedonien
16	☐ Äthiopien	20	☐ Montenegro
17	☐ Bangladesch	42	☐ Mosambik
18	☐ Bosnien und Herzegowina	43	☐ Nigeria
19	☐ Bulgarien	44	☐ Pakistan
21	☐ Elfenbeinküste	45	☐ Russische Föderation
22	☐ Eritrea	46	☐ Saudi Arabien
23	☐ Gambia	47	☐ Senegal
24	☐ Ghana	48	☐ Serbien
25	☐ Guinea	49	☐ Sierra Leone
26	☐ Indien	62	☐ Slowenien
27	☐ Indonesien	50	☐ Somalia
28	☐ Irak	51	☐ Sudan
29	☐ Iran	52	☐ Syrien
30	☐ Israel	66	☐ Tadschikistan
31	☐ Jemen	53	☐ Togo
32	☐ Jordanien	54	☐ Tunesien
34	☐ Kamerun	55	☐ Türkei
35	☐ Kasachstan	56	☐ Turkmenistan
36	☐ Kirgisistan	65	☐ Ukraine
33	☐ Kosovo	57	☐ Usbekistan
61	☐ Kroatien	64	☐ Weißrussland
58	☐ Libanon		
		97	☐ Other, namely:
			_____ (open text)
		***98	☐ **Don't know**
		***99	☐ Not specified

→ When at least one country from the list of countries is named (11 bis 57), continue with H009
→ otherwise (97, 99, 61 bis 66) if coming from H004 → go on to H005
if coming from H005 → go on to H006

H008 **What nationality or nationalities are they?**
If the people are different nationalities, please state all of them.

Interviewerhinweis: Bei nicht mehr bestehenden Staaten (z. B. Jugoslawien, Sowjetunion) nach dem heutigen Staatsnamen fragen!
Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien) nicht zuordnen lassen bitte bei Kosovo eintragen.

11	☐ Afghanistan	37	☐ Liberia
12	☐ Ägypten	38	☐ Libyen
13	☐ Albanien	39	☐ Malaysia
14	☐ Algerien	40	☐ Marokko
15	☐ Aserbaidschan	41	☐ Mazedonien
16	☐ Äthiopien	20	☐ Montenegro
17	☐ Bangladesch	42	☐ Mosambik
18	☐ Bosnien und Herzegowina	43	☐ Nigeria
19	☐ Bulgarien	44	☐ Pakistan
21	☐ Elfenbeinküste	45	☐ Russische Föderation
22	☐ Eritrea	46	☐ Saudi Arabien
23	☐ Gambia	47	☐ Senegal
24	☐ Ghana	48	☐ Serbien
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27	☐ Indonesien	50	☐ Somalia
28	☐ Irak	51	☐ Sudan
29	☐ Iran	52	☐ Syrien
30	☐ Israel	66	☐ Tadschikistan
31	☐ Jemen	53	☐ Togo
32	☐ Jordanien	54	☐ Tunesien
34	☐ Kamerun	55	☐ Türkei
35	☐ Kasachstan	56	☐ Turkmenistan
36	☐ Kirgisistan	65	☐ Ukraine
33	☐ Kosovo	57	☐ Usbekistan
61	☐ Kroatien	64	☐ Weißrussland
58	☐ Libanon		

97 ☐ Other, namely:

_____
(open text)

***98 ☐ **Don't know**
***99 ☐ Not specified

→ When at least one country from the list of countries is named (11 bis 57), continue with H009
→ otherwise (97, 99, 61 bis 66) (continue with end of interview → H013)

H009 **How many people are there in your household? Please include yourself.**_____
(Wertebereich: 1 bis 20)

H010 **How many of them are 16 or older?**

_____
(Wertebereich: 1 bis 20)

Bei 1 Person → go on with H011b
Bei mehr als 1 Personen → go on with H011b, Zufallsauswahl: Zahl aus CATI

H010a Prüfung **Int.: NOTIFICATION OF ERROR!**

Number of people in hh (in H009).....: XX
of which people aged 16 or over (in H010)...: XX

Which information should be amended?

1: Number of people in hh (H009)
2: Number of people in hh aged 16 or over (H010)

H011a Filter: introduction for appointment
A very good day/evening to you. My name is _____.
I am calling on behalf of TNS Infratest Social Research.

We called just recently and arranged an appointment with you for today.

Note to interviewer:
we have been commissioned by the Federal Office for Migration and Refugees to carry out a survey of immigrants and their families in Germany.
The aim is to find out more about the life of immigrants in Germany by looking at subjects such as integration, education, attitudes and religion.

1: Continue → continue with H011b

H011b TEXT if 1 person in hh is older than 15:
Your household has 1 person aged 16 or older.
Then I must conduct the interview with this person.

TEXT if 2 or more people are older than 15:
Your household has (___XXX___) people aged 16 or older.
Then I must conduct the interview with the <oldest person>.

Then I must conduct the interview with the <2nd oldest person>.
Then I must conduct the interview with the <3rd oldest person>.
Then I must conduct the interview with the <4th oldest person>.
Then I must conduct the interview with the <5th oldest person>.
Then I must conduct the interview with the <6th oldest person>.
Then I must conduct the interview with the <7th oldest person>.
Then I must conduct the interview with the <8th oldest person>.
Then I must conduct the interview with the <9th oldest person>.
Then I must conduct the interview with the <10th oldest person>.
Then I must conduct the interview with the <11th oldest person>.
Then I must conduct the interview with the <12th oldest person>.
Then I must conduct the interview with the <13th oldest person>.
Then I must conduct the interview with the <14th oldest person>.
Then I must conduct the interview with the <15th oldest person>.

Is that you personally or could I speak to this person please?
(___X___, random selection by CATI programme)

Note to interviewer: please check target person!

Note to interviewer: interview lasts approx. 20 to 30 minutes
Your telephone number has been selected at random.
Participation is voluntary, but it is most important that as many selected people as possible take part to ensure that the findings of the survey are accurate.
The report is anonymous so your name, address and telephone number will not be given out.

1: Yes, person speaking → continue with H016
2: Person is being fetched → continue with H012
3: Appointment → appointment screen
4: No information: subject, project → back to H003a
5: No information: other reason → back to H003a
6: No, target absolute refusal → back to H003a
7: Amendment to no. of people in household → back to H009
8: Person asks where we got the telephone no. from → back to H002
9: No communication possible with target → back to H003a
10: Record address or facsimile number for shipment of the "Data Protection Letter"

H012 Filter: target is being fetched

Hello, my name is ...
I am calling on behalf of TNS Infratest Social Research.
We have been commissioned by the Federal Office for Migration and Refugees to carry out a survey of immigrants and their families in Germany.

The aim is to find out more about the life of immigrants in Germany by looking at subjects such as integration, education, attitudes and religion.

Note to interviewer: interview lasts approx. 20 to 30 minutes
Your telephone number has been selected at random.
Participation is voluntary, but it is most important that as many selected people as possible take part to ensure that the findings of the survey are accurate.
The report is anonymous so your name, address and telephone number will not be given out.

1: Continue → continue with H016

3: Appointment → appointment screen
4: No information: subject, project → back to H003a
5: No information: other reason → back to H003a
6: No, target absolute refusal → back to H003a
7: Amendment to no. of people in household → back to H009
8: Person asks where we got the telephone no. from → back to H002
9: No communication possible with target → back to H003a
10: record address or facsimile number for shipment of the "Data Protection Letter"

H013 **Unfortunately your household does not belong to our target group. Thank you for talking to me. Goodbye.**

H014 Entfällt

H015 Entfällt

H016 **I would now like to conduct the interview with you.**

I would first like to ask you a few questions about yourself.

H017 **In what year were you born?**
_____ (numerisch: Wertebereich: 1900 bis 1992, 8888, 9999)

***8888 ☐ Don't know**
***9999 ☐ Not specified**

H018 Entfällt

H019 **In which country were you born?**

Note to interviewer: do not first read out the answer guidelines here!
Ask for the modern name of states that no longer exist (eg. Yugoslavia, Soviet Union)!
Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien) nicht zuordnen lassen bitte bei Kosovo eintragen.

1 ☐ Germany → go on with question H029

11	☐ Afghanistan	37	☐ Liberia
12	☐ Ägypten	38	☐ Libyen
13	☐ Albanien	39	☐ Malaysia
14	☐ Algerien	40	☐ Marokko
15	☐ Aserbaidschan	41	☐ Mazedonien
16	☐ Äthiopien	20	☐ Montenegro
17	☐ Bangladesch	42	☐ Mosambik
18	☐ Bosnien und Herzegowina	43	☐ Nigeria
19	☐ Bulgarien	44	☐ Pakistan
21	☐ Elfenbeinküste	45	☐ Russische Föderation
22	☐ Eritrea	46	☐ Saudi Arabien
23	☐ Gambia	47	☐ Senegal
24	☐ Ghana	48	☐ Serbien
25	☐ Guinea	49	☐ Sierra Leone
26	☐ Indien	62	☐ Slowenien
27	☐ Indonesien	50	☐ Somalia
28	☐ Irak	51	☐ Sudan
29	☐ Iran	52	☐ Syrien
30	☐ Israel	66	☐ Tadschikistan
31	☐ Jemen	53	☐ Togo
32	☐ Jordanien	54	☐ Tunesien
34	☐ Kamerun	55	☐ Türkei
35	☐ Kasachstan	56	☐ Turkmenistan
36	☐ Kirgisistan	65	☐ Ukraine
33	☐ Kosovo	57	☐ Usbekistan
61	☐ Kroatien	64	☐ Weißrussland
58	☐ Libanon		

97 ☐ Other country, namely: _____ (blank)

***98 ☐ **Don't know**

***99 ☐ Not specified

H020 Filter: only if not born in Germany (H019 >1)
In what year did you come to Germany for a longer period for the first time?

Note to interviewer: longer: means a stay of more than 3 months.

_____(numerisch: Wertebereich: 1900 bis 2008, 8888, 9999)
***8888 ☐ Don't know**
***9999 ☐ Not specified**

H021 Prüfung Filter: Year of birth comes after year of entry acc.to question H020 (H017>H020)
You have just given me a date of entry into Germany that comes before your date of birth.
Which information should be amended?
1 ☐ Year of birth <H017> → zurück zu Frage H017
2 ☐ Year of entry <H020> → zurück zu Frage H020

H022 Filter: Only if not born in Germany (H019 >1)
I would like to find out your reason for emigrating to Germany.
I will now give you a few reasons; please tell me for each one whether it applies to you.

Search for / contract of employment (eg. recruitment as "guest worker")
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified**

H023 Filter: Only if not born in Germany (H019 >1)
Asylum application / persecution in another country / refugee
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified**

H024 Filter: Only if not born in Germany (H019 >1)
Entry as family member
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified**

H025 Filter: Only if not born in Germany (H019 >1)
Subsequent immigration as family member
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified**

H026 Filter: Only if not born in Germany (H019 >1)
Study / education / academic exchange
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H027 Filter: Only if not born in Germany (H019 >1)
Independent activity
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H028 Filter: Only if not born in Germany (H019 >1)
Were there any other reasons? If so, what?
1 = Yes
2 = No
9 = Not specified

namely:_____

→ go on with question H031

H029 Filter: Only if born in Germany (H019 = 1)
In what country was your mother born?
Note to interviewer: *ask for the modern name of states that no longer exist (eg. Yugoslavia)!*
Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien) nicht zuordnen lassen bitte bei Kosovo eintragen.

1 ☐ Germany

11	☐ Afghanistan	37	☐ Liberia
12	☐ Ägypten	38	☐ Libyen
13	☐ Albanien	39	☐ Malaysia
14	☐ Algerien	40	☐ Marokko
15	☐ Aserbaidschan	41	☐ Mazedonien
16	☐ Äthiopien	20	☐ Montenegro
17	☐ Bangladesch	42	☐ Mosambik
18	☐ Bosnien und Herzegowina	43	☐ Nigeria
19	☐ Bulgarien	44	☐ Pakistan
21	☐ Elfenbeinküste	45	☐ Russische Föderation
22	☐ Eritrea	46	☐ Saudi Arabien
23	☐ Gambia	47	☐ Senegal
24	☐ Ghana	48	☐ Serbien
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27	☐ Indonesien	50	☐ Somalia
28	☐ Irak	51	☐ Sudan
29	☐ Iran	52	☐ Syrien
30	☐ Israel	66	☐ Tadschikistan
31	☐ Jemen	53	☐ Togo
32	☐ Jordanien	54	☐ Tunesien
34	☐ Kamerun	55	☐ Türkei
35	☐ Kasachstan	56	☐ Turkmenistan
36	☐ Kirgisistan	65	☐ Ukraine
33	☐ Kosovo	57	☐ Usbekistan
61	☐ Kroatien	64	☐ Weißrussland
58	☐ Libanon		

97 ☐ Other country, namely:

_____
(blank)

***98 ☐ **Don't know**
***99 ☐ Not specified

H030 Filter: Only if born in Germany (H019 =1)
In what country was your father born?

Note to interviewer: *ask for the modern name of states that no longer exist (eg. Yugoslavia)!*
Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien) nicht zuordnen lassen bitte bei Kosovo eintragen.

1 ☐ Deutschland

11 ☐ Afghanistan
12 ☐ Ägypten
13 ☐ Albanien
14 ☐ Algerien
15 ☐ Aserbaidschan
16 ☐ Äthiopien
17 ☐ Bangladesch
18 ☐ Bosnien und Herzegowina
19 ☐ Bulgarien
21 ☐ Elfenbeinküste
22 ☐ Eritrea
23 ☐ Gambia
24 ☐ Ghana
25 ☐ Guinea
26 ☐ Indien
27 ☐ Indonesien
28 ☐ Irak
29 ☐ Iran
30 ☐ Israel
31 ☐ Jemen
32 ☐ Jordanien
34 ☐ Kamerun
35 ☐ Kasachstan
36 ☐ Kirgisistan
33 ☐ Kosovo
61 ☐ Kroatien
58 ☐ Libanon
37 ☐ Liberia
38 ☐ Libyen
39 ☐ Malaysia
40 ☐ Marokko
41 ☐ Mazedonien
20 ☐ Montenegro
42 ☐ Mosambik
43 ☐ Nigeria
44 ☐ Pakistan
45 ☐ Russische Föderation
46 ☐ Saudi Arabien
47 ☐ Senegal
48 ☐ Serbien
49 ☐ Sierra Leone
62 ☐ Slowenien
50 ☐ Somalia
51 ☐ Sudan
52 ☐ Syrien
66 ☐ Tadschikistan
53 ☐ Togo
54 ☐ Tunesien
55 ☐ Türkei
56 ☐ Turkmenistan
65 ☐ Ukraine
57 ☐ Usbekistan
64 ☐ Weißrussland

97 ☐ Other country, namely _____ (blank)
***98 ☐ **Don't know**
***99 ☐ Not specified

H031 **What nationality are you? If you are of more than one nationality, please give all of them.**

Note to interviewer: order is not important.
Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien) nicht zuordnen lassen bitte bei Kosovo eintragen.

1 ☐ **German** → go on with question H032

11	☐ Afghanistan	37	☐ Liberia
12	☐ Ägypten	38	☐ Libyen
13	☐ Albanien	39	☐ Malaysia
14	☐ Algerien	40	☐ Marokko
15	☐ Aserbaidschan	41	☐ Mazedonien
16	☐ Äthiopien	20	☐ Montenegro
17	☐ Bangladesch	42	☐ Mosambik
18	☐ Bosnien und Herzegowina	43	☐ Nigeria
19	☐ Bulgarien	44	☐ Pakistan
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23	☐ Gambia	47	☐ Senegal
24	☐ Ghana	48	☐ Serbien
25	☐ Guinea	49	☐ Sierra Leone
26	☐ Indien	62	☐ Slowenien
27	☐ Indonesien	50	☐ Somalia
28	☐ Irak	51	☐ Sudan
29	☐ Iran	52	☐ Syrien
30	☐ Israel	66	☐ Tadschikistan
31	☐ Jemen	53	☐ Togo
32	☐ Jordanien	54	☐ Tunesien
34	☐ Kamerun	55	☐ Türkei
35	☐ Kasachstan	56	☐ Turkmenistan
36	☐ Kirgisistan	65	☐ Ukraine
33	☐ Kosovo	57	☐ Usbekistan
61	☐ Kroatien	64	☐ Weißrussland
58	☐ Libanon		

If only different nationality is given → go on with question H034

97 ☐ **Other nationality, namely**:

_____
(blank)
→ go on with question H034

***98 ☐ **Don't know**
→ go on with question H034

***99 ☐ **Not specified**
→ go on with question H034

H032 Filter: if (also) German nationality is given (H031 = 1)
Do you have German nationality through

1 ☐ **Birth** → go on with question H034
2 ☐ **Naturalisation**
3 ☐ **Ethnic German resettler status**
4 ☐ **Option rule**
8 ☐ **Don't know**
***9 ☐ **Not specified**

H033 If only Germany nationality is given but it has not been acquired through birth (H031 only 1 and H032 = 2,3,4,8,9)
What nationality(ies) were you before receiving German citizenship?
Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien) nicht zuordnen lassen bitte bei Kosovo eintragen.

11 ☐ Afghanistan
12 ☐ Ägypten
13 ☐ Albanien
14 ☐ Algerien
15 ☐ Aserbaidschan
16 ☐ Äthiopien
17 ☐ Bangladesch
18 ☐ Bosnien und Herzegowina
19 ☐ Bulgarien
21 ☐ Elfenbeinküste
22 ☐ Eritrea
23 ☐ Gambia
24 ☐ Ghana
25 ☐ Guinea
26 ☐ Indien
27 ☐ Indonesien
28 ☐ Irak
29 ☐ Iran
30 ☐ Israel
31 ☐ Jemen
32 ☐ Jordanien
34 ☐ Kamerun
35 ☐ Kasachstan
36 ☐ Kirgisistan
33 ☐ Kosovo
61 ☐ Kroatien
58 ☐ Libanon
37 ☐ Liberia
38 ☐ Libyen
39 ☐ Malaysia
40 ☐ Marokko
41 ☐ Mazedonien
20 ☐ Montenegro
42 ☐ Mosambik
43 ☐ Nigeria
44 ☐ Pakistan
45 ☐ Russische Föderation
46 ☐ Saudi Arabien
47 ☐ Senegal
48 ☐ Serbien
49 ☐ Sierra Leone
62 ☐ Slowenien
50 ☐ Somalia
51 ☐ Sudan
52 ☐ Syrien
66 ☐ Tadschikistan
53 ☐ Togo
54 ☐ Tunesien
55 ☐ Türkei
56 ☐ Turkmenistan
65 ☐ Ukraine
57 ☐ Usbekistan
64 ☐ Weißrussland

97 ☐ Other nationality, namely:
_____ (blank)
***98 ☐ Don't know
***99 ☐ Not specified

H034 **What is your marital status?**
1 ☐ Single
2 ☐ Married
3 ☐ Married but living separately
4 ☐ Widowed
5 ☐ Divorced
*****9 ☐ Not specified**

H035 *Please ask for gender of interviewee*

If unambiguous just tick the box. If not, please ask.
1 ☐ Male
2 ☐ Female
*****9 ☐ Not specified**

H036 **I am now moving on to your everyday relations and contacts. Contact means conversations and activities that go beyond a greeting.**

How often do you have contact with people of German origin
... within your own family and relations.

1 ☐ Daily
2 ☐ Several times a week
3 ☐ Once a week
4 ☐ Several times a month
5 ☐ Less often
6 ☐ Not at all
*****9 ☐ Not specified**

H037 **And how often do you have contact with people of German origin**
... at your workplace (or at school, university)?

1 ☐ Daily
2 ☐ Several times a week
3 ☐ Once a week
4 ☐ Several times a month
5 ☐ Less often
6 ☐ Not at all
*****9 ☐ Not specified**

H038 **And how often do you have contact with people of German origin ... in your neighbourhood?**

1 ☐ Daily
2 ☐ Several times a week
3 ☐ Once a week
4 ☐ Several times a month
5 ☐ Less often
6 ☐ Not at all
***9 ☐ Not specified

H039 **And how often do you have contact with people of German origin ... in your circle of friends?**

1 ☐ Daily
2 ☐ Several times a week
3 ☐ Once a week
4 ☐ Several times a month
5 ☐ Less often
6 ☐ Not at all
***9 ☐ Not specified

H040 **Would you like more contact with German people?**
1 ☐ Yes
2 ☐ No
***8 ☐ Don't know
***9 ☐ Not specified

H041 **Do you live in a neighbourhood mostly made up of immigrants to Germany?**

1 ☐ Yes
2 ☐ No
***8 ☐ Don't know
***9 ☐ Not specified

H042 **Do you prefer to live in a neighbourhood mostly made up of immigrants to Germany, would you prefer to live in a neighbourhood mostly made up of Germans or don't you mind either way?**

1 ☐ Mostly immigrants
2 ☐ Mostly Germans
3 ☐ I don't mind
***8 ☐ Don't know
***9 ☐ Not specified

H043 **How closely connected do you feel to your country of origin (or the country of origin of your family members)?**
1 ☐ Very close
2 ☐ Close
3 ☐ Moderatly close
4 ☐ Not close
5 ☐ Not at all close
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H044 **How closely connected do you feel to Germany?**
1 ☐ Very close
2 ☐ Close
3 ☐ Moderatly close
4 ☐ Not close
5 ☐ Not at all close
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H045 **How closely connected do you feel to your current place of residence?**
1 ☐ Very close
2 ☐ Close
3 ☐ Moderatly close
4 ☐ Not close
5 ☐ Not at all close
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H046 **Do you belong to a religious community and, if so, are you ….**

IMPORTANT! Please, read out ***all*** *categories! If ambiguity exists whether the interviewee is Alevi or Muslim,* ***Alevi*** *wins. No multiple choice.*

1 ☐ Muslim (Sunni, Shia, Ahmadi, Sufi, Ibadi)→ go on with question H047
2 ☐ Alevi → go on with question H051
3 ☐ Christian (Protestant, Catholic, Orthodox) → go on with question H048
4 ☐ Jewish → go on with question H049
5 ☐ Member of a different religious community (Hindu, Buddhist, Druse, Yezidi) → go on with question H050
6 ☐ No, I do not belong to a religious community → go on with question H050a
*****9 ☐ Not specified** →go on with question H052

H047 Filter: Only Muslims (H046 = 1)
Are you ....
1 ☐ **Sunnite (eg. Hanafi, Shafi'i, Maliki, Hanbali)** → go on with H052
2 ☐ **Shiite (eg. 12th Shiite/Imami, 7th Shiite/Ismaili, 5th Shiite/Zaidi, Alawi/Nusairi)** → go on with H052
3 ☐ **Alevi** → go on with question H051
4 ☐ **Ahmadi** → go on with H052
5 ☐ **Sufi/Mystic** → go on with H052
6 ☐ **Ibadi** → go on with H052
7 ☐ **Other, namely** _____ (blank) → go on with H052
***9 ☐ **Not specified** → go on with H052

H048 Filter: Only Christians (H046 = 3)
Are you ...
1 ☐ **Evangelical (Lutheran, Reformed)**
2 ☐ **Evangelical Free Church (eg. Adventist, Baptist, Mennonite, Methodist, Pentecostal)**
3 ☐ **Roman Catholic**
4 ☐ **United Churches / Eastern Catholic Churches (eg. Maronite, Catholic-United (Ukraine), Chaldean)**
5 ☐ **Orthodox (eg. Coptic, Ethiopian Orthodox, Eritrean Orthodox, Syrian Orthodox, Assyrian)**
***9 ☐ **Not specified**

→ go on with H052

H049 Filter: Only Jewish (H046 = 4)
Are you ...
1 ☐ **Orthodox**
2 ☐ **Conservative**
3 ☐ **Liberal**
***9 ☐ **Not specified**

→ go on with H052

H050 Filter: Other denominations (H046 = 5)
Are you ...
1 ☐ **Hindu**
2 ☐ **Buddhist**
3 ☐ **Bahai**
4 ☐ **Druse**
6 ☐ **Yezidi**
7 ☐ **Other, namely:**_____ (blank)
***9 ☐ **Not specified**

→ go on with H052

H050a Supplementary question if H046=6 ("no")
Have you in the past belonged to a religious community and, if so, were you...

*IMPORTANT! Please, read out **all** categories! If ambiguity exists whether the interviewee is Alevi or Muslim, **Alevi** wins. No multiple choice.*

1 ☐ Muslim (Sunni, Shia, Ahmadi, Sufi, Ibadi) → go on with question H050b
2 ☐ Alevi → go on with question H052
3 ☐ Christian (Protestant, Catholic, Orthodox) → go on with question H050c
4 ☐ Jewish → go on with question H050d
5 ☐ Member of a different religious community (Hindu, Buddhist, Druse, Yezidi) → go on with question H050e
6 ☐ No, I do not belong to a religious community → go on with question H052
*****9 ☐ Not specified** →go on with question H052

H050b Filter: Only former Muslims (H050a = 1)
Have you been ...
1 ☐ Sunnite (eg. Hanafi, Shafi'i, Maliki, Hanbali)
2 ☐ Shiite (eg. 12th Shiite/Imami, 7th Shiite/Ismaili, 5th Shiite/Zaidi, Alawi/Nusairi)
3 ☐ Alevi
4 ☐ Ahmadi
5 ☐ Sufi/Mystic
6 ☐ Ibadi
7 ☐ Other, namely _____ (blank)
*****9 ☐ Not specified**

→ go on with H052

H050c Filter: Only former Christians (H050a = 3)
Have you been...
1 ☐ Evangelical (Lutheran, Reformed)
2 ☐ Evangelical Free Church (eg. Adventist, Baptist, Mennonite, Methodist, Pentecostal)
3 ☐ Roman Catholic
4 ☐ United Churches / Eastern Catholic Churches (eg. Maronite, Catholic-United (Ukraine), Chaldean)
5 ☐ Orthodox (eg. Coptic, Ethiopian Orthodox, Eritrean Orthodox, Syrian Orthodox, Assyrian)
*****9 ☐ Not specified**

→ go on with H052

H050d Filter: Only former Jews (H050a = 4)
Have you been…
1 ☐ **Orthodox**
2 ☐ **Conservative**
3 ☐ **Liberal**
***9 ☐ **Not specified**

→ go on with H052

H050e Filter: Only members of other denominations (H050a = 5)
Have you been …
1 ☐ **Hindu**
2 ☐ **Buddhist**
3 ☐ **Bahai**
4 ☐ **Druse**
6 ☐ **Yezidi**
7 ☐ **Other, namely:_____ (blank)**
***9 ☐ **Not specified**

→ go on with H052

H051 Filter: Only for Alevis (H046 = 2 or H047 = 3)
Do you see yourself as a Muslim?
1 ☐ **Yes**
2 ☐ **No**
***8 ☐ **Don't know**
***9 ☐ **Not specified**

H052 **How religious are you?**
1 ☐ **Not at all religious**
2 ☐ **Not religious**
3 ☐ **Quite religious**
4 ☐ **Very religious**
***9 ☐ **Not specified**

H053 **Do you abstain from certain food and drink on religious grounds?**
1 ☐ **Yes**
2 ☐ **No**
***9 ☐ **Not specified**

H054 **Do you observe religious rules on fasting?**
1 ☐ **Yes**
2 ☐ **In part**
3 ☐ **No**
***9 ☐ **Not specified**

H055 **Do you celebrate the major religious festivals of your religious community?**
1 ☐ **Yes**
2 ☐ **In part**
3 ☐ **No**
***9 ☐ **Not specified**

H056 **How often do you pray?**
1 ☐ **Daily**
2 ☐ **Several times a week**
3 ☐ **Once a week**
4 ☐ **A few times a month**
5 ☐ **Once a month at most**
6 ☐ **A few times a year**
7 ☐ **Never**
***9 ☐ **Not specified**

H057 **How often do you attend church services or religious events?**
1 ☐ **Daily**
2 ☐ **Several times a week**
3 ☐ **Once a week**
4 ☐ **A few times a month**
5 ☐ **Once a month at most**
6 ☐ **A few times a year**
7 ☐ **Never**
***9 ☐ **Not specified**

H058 **Are you a registered member of a religious community or organisation (eg. mosque, church or similar)?**
1 ☐ **Yes**
2 ☐ **No**
***9 ☐ **Not specified**

H059 **Are you actively involved in a religious community or organisation?**
1 ☐ **Yes**
2 ☐ **No** → go on with H061
***9 ☐ **Not specified** → go on with H061

H060 Filter: H059 = 1
How often are you actively involved?
1 ☐ **Daily**
2 ☐ **Several times a week**
3 ☐ **Once a week**
4 ☐ **A few times a month**
5 ☐ **Once a month at most**
6 ☐ **A few times a year**
7 ☐ **Never**
***9 ☐ **Not specified**

H061 **I am now going to read to you a list of German organisations, unions and associations. Could you please tell me for each one whether you are a member? My meaning here is not: organisations set up in Germany, which bear relation to the country of origin. Proposal: By this I do not mean organisations founded in Germany that are linked to your country of origin?**

Trade Union
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H062 **Professional Organisation**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H063 **Sports club**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H064 **Cultural organisation (proposal: e.g.music, dance)**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H065 **Educational institution**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H066 **Leisure club (youth, senior citizens)**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H067 **Women's organisation**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H068 **Political association or group (also German-foreign proposal: also German intercultural? groups)**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H069 **Welfare organisations (AWO, Caritas, Diakonie etc.)**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H070 **Political Party**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H071 **Other**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H072 **Are you a member of the following organisations, unions or associations from your country of origin (or the country of origin of your family members)? This also includes organisations set up in Germany, which bear relation to the country of origin. Proposal: By this I mean organisations founded in Germany that are linked to your country of origin?**

Trade Union
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H073 **Professional Organisation**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H074 **Sports club**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H075 **Cultural organisation (music, dance)**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H076 **Educational institution**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H077 **Leisure club (youth, senior citizens)**
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified

H078 **Women's organisation**
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified

H079 **Political association or group (also German-foreign groups)**
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified

H080 **Welfare organisations (AWO, Caritas, Diakonie etc.)**
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified

H081 **Political Party**
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified

H082 **Other**
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified

Filter: Only Muslims & Alevis
(H046 = 1,2)

Please scan the left column first (H083 – H088), then the respective questions in the right column (H089 – H094).

I am now going to read you a list of religious organisations. Please tell me which ones you are familiar with.

Ask only if the respective organisation is known (e.g. H083=1 → H089; H084=1 → H090 etc)

↓ ↓

H083 **Zentralrat der Muslime (Central Council of Muslims) in Germany - ZMD**
1 ☐ Yes
2 ☐ No
***** ☐ Not specified**

→ go on with H084

H089 Filter:
H083 = 1
Do you feel that the Central Council of Muslims in Germany (ZMD) represents you in religious matters?
1 ☐ Yes
2 ☐ In part
3 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H084 Filter: Only Muslims & Alevis
(H046 = 1,2)
Islamrat (Islamic Council) for the Federal Republic of Germany – IR
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

→ go on with H085

H090 Filter:
H084 = 1
Do you feel that the Islamic Council for the Federal Republic of Germany (IR) represents you in religious matters?
1 ☐ Yes
2 ☐ In part
3 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H085 Filter: Only Muslims & Alevis (H046 = 1,2)
Turkish-Islamic Union for the Institution of Religion (DITIB)
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

→ go on with H086

H086 Filter: Only Muslims & Alevis (H046 = 1,2)
Verband der Islamischen Kulturzentren (Association of Islamic Cultural Centres) – VIKZ
1 ☐ Yes
2 ☐ No
***9 ☐ Not specified

→ go on with question H087

H087 Filter: Only Muslims & Alevis (H046 = 1,2)
Koordinationsrat der Muslime (Coordination Council of Muslims) in Germany – KRM
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

→ go on with question H088

H091 Filter: H085 = 1
Do you feel that the Turkish-Islamic Union for the Institution of Religion (DITIB) represents you in religious matters?
1 ☐ Yes
2 ☐ In part
3 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H092 Filter: H086 = 1
Do you feel that the Association of Islamic Cultural Centres (VIKZ) represents you in religious matters?
1 ☐ Yes
2 ☐ In part
3 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H093 Filter: H087 = 1
Do you feel that the Coordination Council of Muslims in Germany (KRM) represents you in religious matters?
1 ☐ Yes
2 ☐ In part
3 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H088 Filter: H083 = 1

Alevitische Gemeinde (Federation of Alevi Communities) in Germany – AABF

1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

→ go on with question H089 – H094

H094 Filter:
H088 = 1

Do you feel that the Federation of Alevi Communities in Germany (AABF) represents you in religious matters?

1 ☐ Yes
2 ☐ In part
3 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H095 Filter: Only Muslim and Alevi women (H046 = 1,2 and H035 = 2)

Do you wear a headscarf in public?

1 ☐ Yes, always
2 ☐ Yes, most of the time
3 ☐ Yes, sometimes
4 ☐ No, never → go on with H105 for single person / H106 for married person
*****9 ☐ Not specified** → go on with H105 single person / H106 for married person

H096 Filter: only for Muslim and Alevi women who state that they wear a headscarf (H095 = 1,2,3)

I am now going to read you a list of reasons for wearing a headscarf. Please tell me for each reason whether it applies to you.

On religious grounds
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H097 Filter: Only Muslim and Alevi women who claim to wear a head scarf (H095 = 1,2,3)

On the grounds of tradition
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H098 Filter: Only Muslim and Alevi women who claim to wear a head scarf (H095 = 1,2,3)

Due to family expectations/request
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H098a Filter: Only Muslim and Alevi women who claim to wear a head scarf (H095 = 1,2,3)
Due to partner's expectations/request
1 ☐ **Yes**
2 ☐ **No**
***9 ☐ **Not specified**

H099 Filter: Only Muslim and Alevi women who claim to wear a head scarf (H095 = 1,2,3)
Due to the expectations of the local community
1 ☐ **Yes**
2 ☐ **No**
***9 ☐ **Not specified**

H100 Filter: Only Muslim and Alevi women who claim to wear a head scarf (H095 = 1,2,3)
To protect myself from unwanted male attention
1 ☐ **Yes**
2 ☐ **No**
***9 ☐ **Not specified**

H101 Filter: Only Muslim and Alevi women who claim to wear a head scarf (H095 = 1,2,3)
The headscarf gives me a sense of security
1 ☐ **Yes**
2 ☐ **No**
***9 ☐ **Not specified**

H102 Filter: Only Muslim and Alevi women who claim to wear a head scarf (H095 = 1,2,3)
To be identifiable as a Muslim woman in public
1 ☐ **Yes**
2 ☐ **No**
***9 ☐ **Not specified**

H103 Filter: Only Muslim and Alevi women who claim to wear a head scarf (H095 = 1,2,3)
On fashion grounds
1 ☐ **Yes**
2 ☐ **No**
***9 ☐ **Not specified**

H104 Filter: Only Muslim and Alevi women who claim to wear a head scarf (H095 = 1,2,3)
For other reasons
1 ☐ **Yes**
2 ☐ **No**
***9 ☐ **Not specified**
... namely: _____ (blank)

H105 Filter: only for unmarried people (H034 = 1,4,5,9)
Can you imagine marrying a woman (H035 =1) / a man (H035 =2) with a different religious affiliation?

Note to interviewer: this refers to the main categories (Islam, Christianity, Judaism etc.)

1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H106 Filter: only for married people (H034 = 2,3)
Imagine that you were not married; could you then imagine marrying a woman (H035 = 1) / a man (H035 = 2) with a different religious affiliation?

1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H107 **I would now like to find out more about your schooling. Did you attend school in Germany and, if so, did you gain a school leaving certificate (Abschluss)?**

Note to interviewer: Please place people who are currently at school but already have a school leaving certificate under 2.

1 ☐ No, I did not attend school in Germany
2 ☐ Yes, and I am still at school
3 ☐ Yes, I did attend school but left without a school leaving certificate
4 ☐ Yes, I did gain a school leaving certificate in Germany
*****9 ☐ Not specified**

H108 Filter: Nur Befragte die in Deutschland einen Schulabschluss erreicht haben (H107 = 4)
Which school leaving certificate did you gain in Germany? If you have several school leaving certificates, please give the highest one.
1 ☐ Hauptschule or Volksschule leaving certificate
2 ☐ Mittlere Reife, Realschule leaving certificate
3 ☐ Fachhochschule leaving certificate
4 ☐ General or vocational Hochschule leaving certificate (Abitur)
5 ☐ Other school leaving certificate
*****9 ☐ Not specified**

H109 **I would now like to find out more about your training. Have you completed a vocational course of study in Germany and, if so, which? If you have completed several vocational courses of study, please give the highest.**
1 ☐ I am still following a vocational study course
2 ☐ No, I have not completed any vocational or professional courses of study → go on with H116
3 ☐ Yes, vocational course completed (traineeship, college or similar) → go on with H116
4 ☐ Yes, Meister (master), Techniker (engineer) or similar leaving certificate → go on with H116
5 ☐ Yes, (Fach-) Hochschulabschluss (university or college degree) → go on with H116
*****9 ☐ Not specified**

H110 Filter: only for interviewees who are still at school or in training (H107 = 2 or H109 = 1)
Have you taken part in mixed-gender physical education lessons during this school year?

1 ☐ Yes
2 ☐ No, there are no physical education lessons
3 ☐ No, physical education is single gender
4 ☐ No, no participation on religious grounds
5 ☐ No, no participation on religious grounds
*****9 ☐ Not specified**

H111 Filter: Nur für Befragte, die noch Schüler bzw. in der Ausbildung sind (H107 = 2 or H109 = 1)
Have you taken part in mixed-sex swimming lessons during this school year?
1 ☐ Ja
2 ☐ No, there are no swimming lessons
3 ☐ No, swimming lessons are single gender
4 ☐ No, no participation on religious grounds
5 ☐ No, no participation on other grounds
*****9 ☐ Not specified**

H112 Filter: Nur für Befragte, die noch Schüler bzw. in der Ausbildung sind (H107 = 2 or H109 = 1)
Have you taken part in sex education lessons during this school year?
1 ☐ Yes
2 ☐ No, there are no sex education lessons
3 ☐ No, no participation on religious grounds
4 ☐ No, no participation on other grounds
*****9 ☐ Not specified**

H113 Filter: Nur für Befragte, die noch Schüler bzw. in der Ausbildung sind (H107 = 2 or H109 = 1)
Have you taken part in lessons on religion and ethics/LER during this school year?

Note to interviewer: LER stands for "Lebensgestaltung-Ethik-Religionskunde" (life skills-ethics-religion) and is taught in Berlin and Brandenburg
1 ☐ Yes
2 ☐ No → go on with H115
*****9 ☐ Not specified** → go on with H115

H114 Filter: only for interviewees who take part in lessons on religion/ethics/LER (H113 = 1)
In which subject do you take part?

Note to interviewer: LER stands for "Lebensgestaltung-Ethik-Religionskunde" (life skills-ethics-religion) and is taught in Berlin and Brandenburg
1 ☐ Catholic religious education
2 ☐ Protestant / evangelical religious education
3 ☐ Islamic religious education
4 ☐ Jewish religious education
5 ☐ Other religious education
6 ☐ Ethics/LER
*****9 ☐ Not specified**

H115 Filter: Nur für Befragte, die noch Schüler bzw. in der Ausbildung sind (H107 = 2 or H109 = 1)
Did you take part in the most recent school trip (with at least one night in overnight accommodation)?

Note to interviewer: this refers to school trips of several days with at least one night away, not day trips from school.

1 ☐ Yes
2 ☐ No, there have not been any school trips (yet)
3 ☐ No, no participation on religious grounds
4 ☐ No, no participation on other grounds
*****9 ☐ Not specified**

H116 **Have you attended a school in your (H019 > 1 and H019 = 99) (or your family's) (H019 = 1)country of origin?**
1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

Prüfung H116 Filter: only for interviewees who have not attended school in Germany and have not attended school in their country of origin (H019 > 1 and H019 = 99) / the country of origin of their families (H019 = 1) (H107 = 1 and H116 = 2)

If I have understood you correctly you have stated that you have not attended school in Germany or in your country of origin (H019 > 1 and H019 = 99) / the country of origin of your family members (H019 = 1)?

1 ☐ Yes, that's right → continue with H119
2 ☐ I have attended school in Germany → back to H107
3 ☐ I have attended school in my country of origin (H019 > 1 and H019 = 99) / the country of origin of my family members (H019 = 1) → back to H116
*****9 ☐ Not specified** → continue with H119

H117 Filter: only for interviewees who have attended school in their country of origin (H116= 1)

Have you completed a course of study in a school in your (if H019 > 1 and H019 = 99) (or your family's) (if H019 =1) country of origin? If so, please mention the highest!

1 ☐ No, I left school without a leaving certificate → go on with H119
2 ☐ Yes, compulsory schooling → go on with H119
3 ☐ Yes, a course of study leading on to further education
4 ☐ Yes, Abitur (Hochschule leaving certificate)
*****9 ☐ Not specified** → go on with H119

H118 Filter: only for interviewees who have completed a course of study leading on to further education (Abschluss) or who have the "Abitur" school leaving certificate (H117=3,4)

Have you completed a further education course in your (if H019 > 1 and H019 = 99) (or your family's) (if H019 =1) country of origin?

1 ☐ Yes
2 ☐ No
*****9 ☐ Not specified**

H119 **Please tell me your current main occupation; if you have several, please only mention the most important one. At the moment are you ...**

Note to interviewer: one only
Maternity or parental leave, housewife/husband, unemployed, looking for work, retired
are classed as ***"not working"****.*

1 ☐ Working
2 ☐ In education (school, retraining, student) → continue with H127
3 ☐ Not working → continue with H121
4 ☐ Other (eg. vocational training / work experience, military / civil service, voluntary work, year out or similar) → continue with H127
*****9 ☐ Not specified** → continue with H127

H120 Filter: Working (H119 = 1)
Are you...

Note to interviewer: full time = >30 hrs per week, part time <30 hrs per week

1 ☐ Full time
2 ☐ Part time
3 ☐ In casual or occasional work, mini-job (up to 400 Euro)
*****9 ☐ Not specified**

→ continue with H122

H121 Filter: Not working (H119 = 3)
Are you ...
1 ☐ In a traineeship or looking for work
2 ☐ Registered unemployed
3 ☐ On maternity or parental leave
4 ☐ Housewife/husband
5 ☐ Retired, in early retirement
6 ☐ Other
*****9 ☐ Not specified**

→ continue with H127

H122 Filter: only working H119 = 1

What sort of job are you doing at the moment? If you have more than one job, please answer the following questions with reference to your current main job.

Note to interviewer: public service jobs are still governed by pay scales; if this is mentioned, class as salaried employee.
Only ONE answer allowed!

1 ☐ Worker → go on with H123
2 ☐ Employee → go on with H124
3 ☐ Executive → go on with H125
4 ☐ Self-employed → go on with H126
*****8 ☐ Don't know** → go on with H127
*****9 ☐ Not specified** → go on with H127

H123 Filter Worker (H122 = 1)

Are you…
1 ☐ Unskilled / semi-skilled worker
2 ☐ Skilled worker
3 ☐ Head worker, group leader
4 ☐ Master, supervisor?
*****8 ☐ Don't know**
*****9 ☐ Not specified**

→ go on with H127

H124 Filter: Employee (H122 = 2)

Are you an employee
1 ☐ With basic skills
2 ☐ With a skilled job (eg. administrator, bookkeeper, technical designer)
3 ☐ With a highly skilled job or managerial role (eg. academic, engineer, departmental manager)
4 ☐ With extensive managerial responsibilities? (eg. director, managing director, executive of larger businesses)
*****8 ☐ Don't know**
*****9 ☐ Not specified**

→ go on with H127

H125 Filter: Executive(H122 = 3)
As an executive are you …
1 ☐ Low ranking
2 ☐ Middle ranking
3 ☐ High ranking
4 ☐ Top ranking
*****8 ☐ Don't know**
*****9 ☐ Not specified**

→ go on with H127

H126 Filter: Self-employed (H122 = 4)
Are you…
1 ☐ Self-employed in the catering sector
2 ☐ Self-employed in retail / wholesale trade
3 ☐ Free professions (eg. doctors, lawyers)
4 ☐ Other self-employed
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H127 **I am now going to give you a list of types of income. For every type of income, please tell me whether or not you contribute to your household income in this way.**

Wage / salary
1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H128 **Income from self-employment**
1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H129 **(Early) retirement pay / pension**
1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H130 **Unemployment benefit 1**
1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H131 **Unemployment benefit 2 ("Hartz IV") / social welfare**
1 ☐ Yes
2 ☐ No
***8 ☐ Don't know
***9 ☐ Not specified

H132 **Child benefit**
1 ☐ Yes
2 ☐ No
***8 ☐ Don't know
***9 ☐ Not specified

H133 **Other transfer income (BaFöG [student benefit], housing benefit)**
1 ☐ Yes
2 ☐ No
***8 ☐ Don't know
***9 ☐ Not specified

H134 **Third party support payments**
1 ☐ Yes
2 ☐ No
***8 ☐ Don't know
***9 ☐ Not specified

H135 **I would now like to find out more about your German language skills. How good is your understanding of German?**
1 ☐ Very good
2 ☐ Good
3 ☐ Fair
4 ☐ Poor
5 ☐ Very poor
6 ☐ Not at all good
***9 ☐ Not specified

H136 **And how good are you at speaking German?**
1 ☐ Very good
2 ☐ Good
3 ☐ Fair
4 ☐ Poor
5 ☐ Very poor
6 ☐ Not at all good
***9 ☐ Not specified

H137 **How good are you at reading German?**
1 ☐ Very good
2 ☐ Good
3 ☐ Fair
4 ☐ Poor
5 ☐ Very poor
6 ☐ Not at all good
*****9 ☐ Not specified**

H138 **How good are you at writing German?**
1 ☐ Very good
2 ☐ Good
3 ☐ Fair
4 ☐ Poor
5 ☐ Very poor
6 ☐ Not at all good
*****9 ☐ Not specified**

H139 Filter: only for interviewees who have a German school leaving certificate (H107 = 4)
You attended school here: can you tell us what your grades were in German on your final school report?

Note to interviewer: if points are given please convert them into the corresponding grade.

1 ☐ Very good (13-15 points) (points system used in upper stage of Gymnasium [upper-sixth, grammar school])
2 ☐ Good (10-12 points)
3 ☐ Satisfactory (7-9 points)
4 ☐ Fair (4-6 points)
5 ☐ Poor (1-3 points)
6 ☐ Unsatisfactory (0 points)
8 ☐ No / can't remember
*****9 ☐ Not specified**

H140 Filter: only for interviewees who have no German school leaving certificate (H107=1,3, without at school)

Have you attended an integration course of the Bundesamt für Migration und Flüchtlinge (Federal Office for Migration and Refugees) (BAMF)?

Interviewerhinweis: Integrationskurse des BAMF gibt es seit Januar 2005. Sie umfassen einen Sprachkurs (ca. 600 Std.) und einen Orientierungskurs über Deutschland (ca. 30 Std.) d.h. ein Integrationskurs umfasst 20 bis 25 Std./pro Woche bei einer Kursdauer von 6 Monaten. Der Kurs kann auch mit 8St pro Woche angesetzt sein, was dann einer längeren Kursdauer entspricht.

1 ☐ Yes
2 ☐ No → go on with für 1Pers.HH → H153a
→ go on with für Mehr-Pers.HH → H142
*****9 ☐ Not specified** → go on with für 1Pers.HH → H153a
→ go on with für Mehr-Pers.HH → H142

H141 Filter: if integration course attended (H140 = 1)

Did you take the final examination and gain the "Deutsch, Sprachniveau B1" (German, language level B1) certificate?

Interviewerhinweis: Die Prüfung wird auch „Deutschzertifikat" genannt.

1 ☐ Yes, taken and certificate gained
2 ☐ Examination taken but certificate not gained
3 ☐ No, I have not taken the final examination
*****9 ☐ Not specified**

1-person households go to H153a.

H142 Filter: more than 1 person in the household (H009 >1)
I would like to know in more detail who makes up your household. Do you live together with a partner?
1 ☐ Yes
2 ☐ No → go on with H154
*****9 ☐ Not specified** → go on with H154

H143 Filter: only if marriage/life partner lives in the household (H142 = 1)
In what year was your partner born?
_____(Wertebereich: 1900 – 2000, 8888, 9999)
*****8888 ☐ Don't know** → go on with H145
*****9999 ☐ Not specified** → go on with H145

H144 Filter: partner born before 1995 (H143>1995)
Prüfung **Your partner is 13 years old or less. Is that correct?**
1 ☐ Yes
2 ☐ No, date of birth must be amended. (zurück zu H143)

H145 Filter: with partner (H142 = 1)
In what country was your partner born?

Note to interviewer: for states that no longer exist (eg. Yugoslavia, Soviet Union) ask for the modern name!
Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien) nicht zuordnen lassen bitte bei Kosovo eintragen.

1 ☐ Deutschland

11 ☐ Afghanistan
12 ☐ Ägypten
13 ☐ Albanien
14 ☐ Algerien
15 ☐ Aserbaidschan
16 ☐ Äthiopien
17 ☐ Bangladesch
18 ☐ Bosnien und Herzegowina
19 ☐ Bulgarien
21 ☐ Elfenbeinküste
22 ☐ Eritrea
23 ☐ Gambia
24 ☐ Ghana
25 ☐ Guinea
26 ☐ Indien
27 ☐ Indonesien
28 ☐ Irak
29 ☐ Iran
30 ☐ Israel
31 ☐ Jemen
32 ☐ Jordanien
34 ☐ Kamerun
35 ☐ Kasachstan
36 ☐ Kirgisistan
33 ☐ Kosovo
61 ☐ Kroatien
58 ☐ Libanon
37 ☐ Liberia
38 ☐ Libyen
39 ☐ Malaysia
40 ☐ Marokko
41 ☐ Mazedonien
20 ☐ Montenegro
42 ☐ Mosambik
43 ☐ Nigeria
44 ☐ Pakistan
45 ☐ Russische Föderation
46 ☐ Saudi Arabien
47 ☐ Senegal
48 ☐ Serbien
49 ☐ Sierra Leone
62 ☐ Slowenien
50 ☐ Somalia
51 ☐ Sudan
52 ☐ Syrien
66 ☐ Tadschikistan
53 ☐ Togo
54 ☐ Tunesien
55 ☐ Türkei
56 ☐ Turkmenistan
65 ☐ Ukraine
57 ☐ Usbekistan
64 ☐ Weißrussland

97 ☐ Other country, namely:
_____
(blank)
***98 ☐ Don't know
***99 ☐ Not specified

H146 Filter: With partner (H142 = 1)

What nationality(ies) is your partner? If she (H035=1) / he (H035 =2) is of more than one nationality, please mention them all.

Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien) nicht zuordnen lassen bitte bei Kosovo eintragen.

1 ☐ Deutsch → go on with H147

11	☐ Afghanistan	37	☐ Liberia
12	☐ Ägypten	38	☐ Libyen
13	☐ Albanien	39	☐ Malaysia
14	☐ Algerien	40	☐ Marokko
15	☐ Aserbaidschan	41	☐ Mazedonien
16	☐ Äthiopien	20	☐ Montenegro
17	☐ Bangladesch	42	☐ Mosambik
18	☐ Bosnien und Herzegowina	43	☐ Nigeria
19	☐ Bulgarien	44	☐ Pakistan
21	☐ Elfenbeinküste	45	☐ Russische Föderation
22	☐ Eritrea	46	☐ Saudi Arabien
23	☐ Gambia	47	☐ Senegal
24	☐ Ghana	48	☐ Serbien
25	☐ Guinea	49	☐ Sierra Leone
26	☐ Indien	62	☐ Slowenien
27	☐ Indonesien	50	☐ Somalia
28	☐ Irak	51	☐ Sudan
29	☐ Iran	52	☐ Syrien
30	☐ Israel	66	☐ Tadschikistan
31	☐ Jemen	53	☐ Togo
32	☐ Jordanien	54	☐ Tunesien
34	☐ Kamerun	55	☐ Türkei
35	☐ Kasachstan	56	☐ Turkmenistan
36	☐ Kirgisistan	65	☐ Ukraine
33	☐ Kosovo	57	☐ Usbekistan
61	☐ Kroatien	64	☐ Weißrussland
58	☐ Libanon		

97 ☐ Other nationality, namely:

_____

(blank)

***98 ☐ Don't know

***99 ☐ Not specified

→ If not only German → go on with H148

H147 Filter: only German nationality of the partner (H146 only 1)

You have (only) mentioned German nationality. Has your partner had a different nationality in the past?

Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien) nicht zuordnen lassen bitte bei Kosovo eintragen.

1 ☐ No

11 ☐ Afghanistan
12 ☐ Ägypten
13 ☐ Albanien
14 ☐ Algerien
15 ☐ Aserbaidschan
16 ☐ Äthiopien
17 ☐ Bangladesch
18 ☐ Bosnien und Herzegowina
19 ☐ Bulgarien
21 ☐ Elfenbeinküste
22 ☐ Eritrea
23 ☐ Gambia
24 ☐ Ghana
25 ☐ Guinea
26 ☐ Indien
27 ☐ Indonesien
28 ☐ Irak
29 ☐ Iran
30 ☐ Israel
31 ☐ Jemen
32 ☐ Jordanien
34 ☐ Kamerun
35 ☐ Kasachstan
36 ☐ Kirgisistan
33 ☐ Kosovo
61 ☐ Kroatien
58 ☐ Libanon
37 ☐ Liberia
38 ☐ Libyen
39 ☐ Malaysia
40 ☐ Marokko
41 ☐ Mazedonien
20 ☐ Montenegro
42 ☐ Mosambik
43 ☐ Nigeria
44 ☐ Pakistan
45 ☐ Russische Föderation
46 ☐ Saudi Arabien
47 ☐ Senegal
48 ☐ Serbien
49 ☐ Sierra Leone
62 ☐ Slowenien
50 ☐ Somalia
51 ☐ Sudan
52 ☐ Syrien
66 ☐ Tadschikistan
53 ☐ Togo
54 ☐ Tunesien
55 ☐ Türkei
56 ☐ Turkmenistan
65 ☐ Ukraine
57 ☐ Usbekistan
64 ☐ Weißrussland

97 ☐ Other nationality, namely:

_____ (blank)

***98 ☐ Don't know
***99 ☐ Not specified

H148 Filter: With Partner (H142 = 1)
Does your partner belong to a religious community?
And if so is she*(H035=1)* / he *(H035 =2)* ...

*IMPORTANT! Please, read out **all** categories! If ambiguity exists whether the interviewee is Alevi or Muslim, Alevi wins. No multiple choice.*

1 ☐ Yes, Muslim (Sunni, Shia, Ahmadi, Sufi, Ibadi) → go on with H149
2 ☐ Yes, Alevi → go on with H153
3 ☐ Yes, Christian (Protestant, Catholic, Orthodox) → go on with H150
4 ☐ Yes, Jewish → go on with H151
5 ☐ Yes, member of a different religious community (Hindu, Buddhist, Druse, Yezidi)
→ go on with question H152
6 ☐ No → go on with H153a
*****9 ☐ Not specified** → go on with H153a

H149 Filter: partner is Muslim (H148 = 1)
***Is she* (H035=1) / *he* (H035 =2) *(Islamic)*...**
1 ☐ Sunnite (eg. Hanafi, Shafi'i, Maliki, Hanbali)
2 ☐ Shiite (eg. 12th Shiite/Imami, 7th Shiite/Ismaili, 5th Shiite/Zaidi, Alawi/Nusairi)
3 ☐ Alevi
4 ☐ Ahmadi
5 ☐ Sufi/Mystic
6 ☐ Ibadi
7 ☐ Other, namely _____ (blank)
*****8 ☐ Don't know**
*****9 ☐ Not specified**

→ go on with question H153

H150 Filter: partner is Christian (H148 = 3)
Is she (H035=1) / he (H035 =2) (Christian)...

1 ☐ Evangelical (Lutheran, Reformed)
2 ☐ Evangelical Free Church (eg. Adventist, Baptist, Mennonite, Methodist, Pentecostal)
3 ☐ Roman Catholic
4 ☐ United Churches / Eastern Catholic Churches (eg. Maronite, Catholic-United (Ukraine), Chaldean)
5 ☐ Orthodox (eg. Coptic, Ethiopian Orthodox, Eritrean Orthodox, Syrian Orthodox, Assyrian)
*****8 ☐ Don't know**
*****9 ☐ Not specified**

→ go on with H153a

H151 Filter: partner is Jewish (H148 = 4)
Is she* (H035=1) / *he* (H035 =2)... *(Jewish)
1 ☐ Orthodox
2 ☐ Conservative
3 ☐ Liberal
*****8 ☐ Don't know**
*****9 ☐ Not specified**

→ go on with H153a

H152 Filter: partner belongs to another religious community (H148 = 5)
Is she *(H035=1)* / he *(H035 =2)* ...(Other)
1 ☐ Hindu
2 ☐ Buddhist
3 ☐ Bahai
4 ☐ Druse
6 ☐ Yezidi
7 ☐ Other, namely:_____ (blank)
*****8 ☐ Don't know**
*****9 ☐ Not specified**

→ go on with H153a

H153 Filter: if partner is a Muslim or Alevi woman (H035 = 1 and H148 = 1,2)
Does your partner regularly, and by that I mean several times a week, wear a headscarf in public?
1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

Prüfung H153a
Filter: for 2-person household with partner (H009 = 2 and H142 = 1) or 1 person hh (H009 = 1)
Does anyone else live in your household?
1 yes, further persons (except the partner) → continue with H154
2 yes, ONLY my partner → continue with H143
3 yes, my partner AND further persons → continue with H143
4 No → continue with H174

Einleitung
I would now like to know more about other people living in your household.

H154
Who still lives in your household?

To avoid confusion, I would like you to give me the first names of the people.

Question 154a or 154b
For the 1st additional person in the household

H154a
Filter: with partner (H142 = 1)
Let's begin with the oldest person apart from you and your partner. What is his/her name?

Instruction to interviewer: do not read out: an imaginary name is permissible if classification remains clear.
Note to interviewer: do not read out: please note the name of the 1st additional person in the hh.

1 ☐ **Yes** _____ (open text)
***8 ☐ **No more people live in my household**
***9 ☐ **No information on the person**

H154b
Filter: without partner (H142 > 1)
Let's begin with the oldest person apart from you.
What is his/her name?

Instruction to interviewer: do not read out: an imaginary name is permissible if classification remains clear.
Note to interviewer: do not read out: please note the name of the 1st additional person in the hh.

1 ☐ **Yes** _____ (open text)
***8 ☐ **No more people live in my household**
***9 ☐ **No information on the person**

Question 155a or 154b
For the 2nd to 19th person in the household

H155a Filter: with partner (H142 = 1)
And who still lives in your household?
What is the name of the next youngest person apart from yourself and your partner?

Instruction to interviewer: do not read out: an imaginary name is permissible if classification remains clear.
Note to interviewer: do not read out: please note name of <2nd, 3rd, 4th,...19th> additional person in the household.

1 ☐ **Yes** _____ (open text)
***8 ☐ **No more people live in my household**
***9 ☐ **No information on the person**

H155b Filter: without partner (H142 > 1)
And who still lives in your household?
What is the name of the next youngest person apart from yourself?
Instruction to interviewer: do not read out: an imaginary name is permissible if classification remains clear.
Note to interviewer: do not read out: please note name of <2nd, 3rd, 4th,...19th> additional person in the hh.
1 ☐ **Yes** _____ (open text)
***8 ☐ **No more people live in my household**
***9 ☐ **No information on the person**

For the 3rd to 19th additional person as 155a (with partner (H142 = 1)) or rather 155b (without partner (H142 > 1))

Legend: ***8 ☐ **No more people live in my household**
***9 ☐ **No information on the person**

3rd Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

4th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

5th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

6th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

7th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

8th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

9th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

10th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

11th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

12th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

13th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

14th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

15th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

16th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

17th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

18th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

19th Person: 1 ☐ Yes _____ ***8 ☐ ***9 ☐

Beginning of the first to third loop (1st – 3rd person).
For all the people in the household who have been mentioned H154 or H155 (max. 19 people allowed for)

H156	With 1st person: Let's begin with <NAME Person 1,...>: As well as the other persons: Now go on with <NAME Person 2,3...>:	1. Person	2. Person	3. Person
	What is your relationship to <this person>? **Is <this person> your ...**	_____	_____	_____
	1 (Step) child	☐	☐	☐
	2 Mother / father	☐	☐	☐
	3 Sister / brother	☐	☐	☐
	4 Grandparent	☐	☐	☐
	5 Other relation	☐	☐	☐
	6 Other person	☐	☐	☐
	*****9 Not specified**	☐	☐	☐
H157	**What sex is <this person>?**	1. Person	2. Person	3. Person
	1 Male	☐	☐	☐
	2 Female	☐	☐	☐
	*****9 Not specified**	☐	☐	☐
H158	**In what year was <this person> born?**	1. Person	2. Person	3. Person
	_____ (numerisch: Wertebereich 1900 – 2008)	____	____	____
	*****8888 Don't know**	☐	☐	☐
	*****9999 Not specified**	☐	☐	☐

H158a	**What nationality(ies) is < this person>? If <this person> is of more than one nationality, please mention them all.** *Sollten sich Personen aus dem ehemaligen Jugoslawien (NICHT: Kroatien, Slowenien) nicht zuordnen lassen bitte bei Kosovo eintragen.*	1. Person	2. Person	3. Person
	1 ☐ Deutsch	☐	☐	☐
	11 Afghanistan	☐	☐	☐
	12 Ägypten	☐	☐	☐
	13 Albanien	☐	☐	☐
	14 Algerien	☐	☐	☐
	15 Aserbaidschan	☐	☐	☐
	16 Äthiopien	☐	☐	☐
	17 Bangladesch	☐	☐	☐
	18 Bosnien und Herzegowina	☐	☐	☐
	19 Bulgarien	☐	☐	☐
	21 Elfenbeinküste	☐	☐	☐
	22 Eritrea	☐	☐	☐
	23 Gambia	☐	☐	☐
	24 Ghana	☐	☐	☐
	25 Guinea	☐	☐	☐
	26 Indien	☐	☐	☐
	27 Indonesien	☐	☐	☐
	28 Irak	☐	☐	☐
	29 Iran	☐	☐	☐
	30 Israel	☐	☐	☐
	31 Jemen	☐	☐	☐
	32 Jordanien	☐	☐	☐
	34 Kamerun	☐	☐	☐
	35 Kasachstan	☐	☐	☐
	36 Kirgistan	☐	☐	☐
	33 Kosovo	☐	☐	☐
	61 Kroatien	☐	☐	☐
	58 Libanon	☐	☐	☐
	37 Liberia	☐	☐	☐
	38 Libyen	☐	☐	☐
	39 Malaysia	☐	☐	☐
	40 Marokko	☐	☐	☐
	41 Mazedonien	☐	☐	☐
	20 Montenegro	☐	☐	☐
	42 Mosambik	☐	☐	☐

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43	Nigeria	☐	☐	☐
44	Pakistan	☐	☐	☐
45	Russische Föderation	☐	☐	☐
46	Saudi Arabien	☐	☐	☐
47	Senegal	☐	☐	☐
48	Serbien	☐	☐	☐
49	Sierra Leone	☐	☐	☐
62	Slowenien	☐	☐	☐
50	Somalia	☐	☐	☐
51	Sudan	☐	☐	☐
52	Syrien	☐	☐	☐
66	Tadschikistan	☐	☐	☐
53	Togo	☐	☐	☐
54	Tunesien	☐	☐	☐
55	Türkei	☐	☐	☐
56	Turkmenistan	☐	☐	☐
65	Ukraine	☐	☐	☐
57	Usbekistan	☐	☐	☐
64	Weißrussland	☐	☐	☐
97	Other, namely: (open text)	____	____	____
***98	Don't know	☐	☐	☐
***99	Not specified	☐	☐	☐

H159	**Does <this person> belong to a religious community?** ***And if so is she*(H157=2) / *he* (H157 =1)...** *IMPORTANT! Please, read out **all** categories! If ambiguity exists whether the interviewee is Alevi or Muslim, **Alevi wins**. No multiple choice.*	1. Person	2. Person	3. Person
	1 Yes, Muslim (Sunni, Shia, Ahmadi, Sufi, Ibadi) → go on with H160	☐	☐	☐
	2 Yes, Alevi → go on with H164	☐	☐	☐
	3 Yes, Christian (Protestant, Catholic, Orthodox) → go on with H161	☐	☐	☐
	4 Yes, Jewish → go on with H162	☐	☐	☐
	5 Yes, member of a different religious community (Hindu, Buddhist, Druse, Yezidi) → go on with question H163	☐	☐	☐
	6 No → go on with H165	☐	☐	☐
	***9 Not specified** → go on with H165	☐	☐	☐
H160	Filter: H159 = 1 **Is he *(H157=1) / she (H157 =2)* ... (Islamic)**	1. Person	2. Person	3. Person
	1 Sunnite (eg. Hanafi, Shafi'i, Maliki, Hanbali)	☐	☐	☐
	2 Shiite (eg. 12th Shiite/Imami, 7th Shiite/Ismaili, 5th Shiite/Zaidi, Alawi/Nusairi)	☐	☐	☐
	3 Alevi	☐	☐	☐
	4 Ahmadi	☐	☐	☐
	5 Sufi/Mystic	☐	☐	☐
	6 Ibadi	☐	☐	☐
	7 Other, namely: (blank)	___	___	___
	***8 Don't know**	☐	☐	☐
	***9 Not specified**	☐	☐	☐
	→ continue with H164			

H161	Filter: H159 = 3 **Is he (H157=1) / she (H157 =2) … (Christian)**	1. Person	2. Person	3. Person
	1 Evangelical (Lutheran, Reformed)	☐	☐	☐
	2 Evangelical Free Church (eg. Adventist, Baptist, Mennonite, Methodist, Pentecostal)	☐	☐	☐
	3 Roman Catholic	☐	☐	☐
	4 United Churches / Eastern Catholic Churches (eg. Maronite, Catholic-United (Ukraine), Chaldean)	☐	☐	☐
	5 Orthodox (eg. Coptic, Ethiopian Orthodox, Eritrean Orthodox, Syrian Orthodox, Assyrian)	☐	☐	☐
	*****8 Don't know**	☐	☐	☐
	*****9 Not specified**	☐	☐	☐
	→ continue with H165			
H162	Filter: H159 = 4 **Is *he (H157=1) / she (H157 =2)* … (Jewish)**	1. Person	2. Person	3. Person
	1 Orthodox	☐	☐	☐
	2 Conservative	☐	☐	☐
	3 Liberal	☐	☐	☐
	*****8 Don't know**	☐	☐	☐
	*****9 Not specified**	☐	☐	☐
	→ continue with H165			
H163	Filter: H159 = 5 **Is he (H157=1) / she (H157 =2) …** ***(Others)***	1. Person	2. Person	3. Person
	1 Hindu	☐	☐	☐
	2 Buddhist	☐	☐	☐
	3 Bahai	☐	☐	☐
	4 Druse	☐	☐	☐
	5 Yezidi	☐	☐	☐
	6 Other, namely: (blank)	____	____	____
	*****8 Don't know**	☐	☐	☐
	*****9 Not specified**	☐	☐	☐
	→ continue with H165			

H164	Filter: only if additional person is female Muslim or Alevi (H157 = 2 and H159 = 1,2) **Does this woman regularly, and by that I mean several times a week, wear a headscarf in public?**	1. Person	2. Person	3. Person
	1 Yes	☐	☐	☐
	2 No	☐	☐	☐
	*****8 Don't know**	☐	☐	☐
	*****9 Not specified**	☐	☐	☐
H165	Filter: only if person is aged from 6 to under 22 (1986<H158<2002) **Is <this person> still at school or college?**	1. Person	2. Person	3. Person
	1 Yes	☐	☐	☐
	2 No → go on with H172	☐	☐	☐
	*****8 Don't know** → go on with H172	☐	☐	☐
	*****9 Not specified** → go on with H172	☐	☐	☐
H166	Filter: H165 = 1 **Is <this person> taking part in mixed-gender physical education lessons during this school year?** *Note to interviewer: in this question read out "I don't know".*	1. Person	2. Person	3. Person
	1 Yes, taking part	☐	☐	☐
	2 No, there is no physical education	☐	☐	☐
	3 No, physical education is single gender	☐	☐	☐
	4 No, no participation on religious grounds	☐	☐	☐
	5 No, no participation on other grounds	☐	☐	☐
	8 Don't know	☐	☐	☐
	*****9 Not specified**	☐	☐	☐

		1. Person	2. Person	3. Person
H167	Filter: H165 = 1 **Is <this person> taking part in mixed-gender swimming lessons during this school year?** *Note to interviewer: in this question read out "I don't know".*			
	1 Yes, taking part	☐	☐	☐
	2 No, there are no swimming lessons	☐	☐	☐
	3 No, swimming lessons are single gender	☐	☐	☐
	4 No, no participation on religious grounds	☐	☐	☐
	5 No, no participation on other grounds	☐	☐	☐
	8 Don't know	☐	☐	☐
	*****9 Not specified**	☐	☐	☐
H168	Filter: H165 = 1 **Is <this person> taking part in sex education lessons during this school year?** *Note to interviewer: in this question read out "I don't know".*	1. Person	2. Person	3. Person
	1 Yes, taking part	☐	☐	☐
	2 No there are no sex education lessons	☐	☐	☐
	3 No, no participation on religious grounds	☐	☐	☐
	4 No, no participation on other grounds	☐	☐	☐
	8 Don't know	☐	☐	☐
	*****9 Not specified**	☐	☐	☐

		1. Person	2. Person	3. Person
H169	Filter: H165 = 1 **Is <this person> taking part in lessons on religion/ethics/LER during this school year?** *Note to interviewer: in this question read out "I don't know".* **1 Yes, taking part** **2 No** → go on with H171 **8 I don't know** → go on with H171 *****9 Not specified** → go on with H171	☐ ☐ ☐ ☐	☐ ☐ ☐ ☐	☐ ☐ ☐ ☐
H170	Filter: Befragter nimmt an Religions-/Ethikunterreicht/ LER teil (H169 = 1) **In which subject does she (H157=2) / he (H157 =1) take part?** **1 Catholic** **2 Evangelical / Protestant** **3 Islamic** **4 Jewish** **5 Other religious education** **6 Ethics / LER** *****8 I don't know** *****9 Not specified**	1. Person ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐	2. Person ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐	3. Person ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐
H171	Filter: H165 = 1 **Did <this person> take part in the most recent school trip?** *Note to interviewer: this refers to school trips of several days with at least one night away, not day trips from school.* *In this question read out "I don't know".* **1 Yes, took part** **2 No, there have not been any school trips yet** **3 No, no participation on religious grounds** **4 No, no participation on other grounds** **8 Don't know** *****9 Not specified**	1. Person ☐ ☐ ☐ ☐ ☐ ☐	2. Person ☐ ☐ ☐ ☐ ☐ ☐	3. Person ☐ ☐ ☐ ☐ ☐ ☐

		1. Person	2. Person	3. Person
H172	Filter: Nur falls Person im Alter von 6 bis unter 22 Jahren (1986<H158<2002) **Does <this person> take part in out-of-school religious instruction or has she / he taken part in such instruction in the past? (eg. teaching on the Koran, Communion, Confirmation, Talmud or similar)**			
	1 ☐ Yes, currently	☐	☐	☐
	2 ☐ Yes, in the past	☐	☐	☐
	3 ☐ No	☐	☐	☐
	*****8 ☐ Don't know**	☐	☐	☐
	*****9 ☐ Not specified**	☐	☐	☐

End of the first to third loop. Fourth to nineteenth loop along the same lines.

H173 Filter: if there is a son in the household (H156 = 1 and H157 = 1)
Would you agree with your son marrying a woman with a different religious affiliation?

Note to interviewer: this refers to the main categories (Islam, Christianity, Judaism etc

1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H174 Filter: to people with no children or no sons in the household (H156 not 1 and H157 not 1)
Imagine that you had a son; would you then agree with him marrying a woman with a different religious affiliation?

Note to interviewer: this refers to the main categories (Islam, Christianity, Judaism etc

1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H175 Filter: if there is a daughter in the household (H156 = 1 and H157 = 2)
Would you agree with your daughter marrying a man with a different religious affiliation?

Note to interviewer: this refers to the main categories (Islam, Christianity, Judaism etc

1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H176 Filter: to people with no children or no daughters in the household (H156 not 1 and H157 not 2)
Imagine that you had a daughter; would you then agree with her marrying a man with a different religious affiliation?

Note to interviewer: this refers to the main categories (Islam, Christianity, Judaism etc

1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H177 Filter: only for Muslim and Alevi interviewees (H046 = 1,2)
The topic of Islamic religious education as a regular school subject has been under discussion for a long time. It has already been introduced on a trial basis in some federal states. What is your position on this? Are you in favour of the introduction of Islamic religious education in state schools?
1 ☐ Yes
2 ☐ No
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H178 Filter: only for Alevi interviewees (H046 = 2 or H047= 3)
Some schools have also brought in special teaching for Alevis. What is your position on this? Are you in favour of separate Alevitic religious education in state schools?
1 ☐ Yes, set up separate Alevitic religious education
2 ☐ No, no setting-up of separate Alevitic religious education
*****8 ☐ Don't know**
*****9 ☐ Not specified**

H179 **That is all the questions. I would like to thank you for taking part in this interview!**

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